The Relief Society Magazine

VOL. 46 NO. 11

Lessons for February

NOVEMBER 1959

According to My Needs

Caroline Eyring Miner

I will turn home to mountain valley now
For I am mountain born, and the clear call
Has come from deep within, and I must bow
To it. I'll take but little now of all
That here has cluttered up my restless days.
I will go back to quiet, simple things:
Primeval mountain peaks that hold a maze
Of stars aloft, and glass-clear streams; bird wings
That fan the purple mist against the glow
Of sunset fire; moon shimmering on the bay;
A quiet rustling of leaves. I know
That as I journey, someone points the way.
And this I know that it is God who leads
By trust, by faith, according to my needs.

The Cover: President Belle S. Spafford in the Foyer of The Relief Society Building
Color Photograph by William Beal

Frontispiece: Flight to the South
Photograph by Luoma Studios

Cover Design by Evan Jensen

Cover Lithographed in Full Color by Deseret News Press

From Near and Far

Oh, how everyone admires the new *Magazine* covers. They get more beautiful with each issue. We have always awaited with keen interest the contents of the *Magazine*, and now, in addition, we await the covers, we wonder what the next one will be, and if it possibly can be as beautiful as the last one, and it always is. It is like reading a continued story.

—Velma N. Simonsen
President
South Australian Mission
Relief Society
Victoria, Australia

You will probably have to get out your atlas to find this spot on the map. We are the only Latter-day Saints here. We have our own Sunday School for our children. My husband is a crab fisherman from March until October. We've had the missionaries here once since we came over two years ago. We are hoping and praying they will return, as there is much good work to be done here, we feel. Our town is about 500 in population, and there are several other towns on the islands about the same size or smaller. It is a pleasure to have the *Magazine* so that I can keep up with the lessons.

—Gertrude Lamb
Masset
Queen Charlotte Island
B. C., Canada

There is at least one man who appreciates our *Magazine*. I get more enjoyment and learning from reading *The Relief Society Magazine* than any other magazine I read. It contains very fine fiction and many informative articles. Our *Magazine* beats them all! I read it before my wife does.

—A. O. Shreeve
Mesa, Arizona

Thank you for letting us enjoy the finest literature, with the highest moral standards in the world.

—Wilma M. Rich
Vernal, Utah

All the color covers have been nice and have added distinction to the *Magazine*, but for balance of design, sharpness of detail, and exactness of color, the picure on the April 1959 issue is one of the most perfect and beautiful it has been my pleasure to see in any magazine. You are also to be congratulated on the fine material you are publishing. Another very important thing is the convenient and practical size of the *Magazine*. The size makes it easier to take with you to read in spare time or to use as a reference. Pictures and illustrations look just as nice in *The Relief Society Magazine* as they do in larger magazines, and those that are worth using are worth keeping in the volume for future reference. If people want larger pictures for visual aids they can be printed separately.

—Thomas G. Truitt
Salt Lake City, Utah

May I say thanks for such a wonderful *Magazine*. It is a source of helpful ideas and inspiration that give a deeper understanding of the beauties and values of simple, everyday living. My subscription to the *Magazine* is a gift from two wonderful missionaries, Brother and Sister Harry E. Anderson, who labored in Louisville, Mississippi, in 1958 and 1959. The spirit of their mission is being kept alive through the visits of *The Relief Society Magazine*, since the missionaries have been released.

—Eva Arrington
Louisville, Mississippi

Thanks for *The Relief Society Magazine*. I like Beatrice Rordame Parsons' serial "The Silver Leash" (concluded in August 1959). Mrs. Parsons is as proficient in her art as one of her ancestors whom I knew many years ago, was in his. Renie H. Littlewood's poem "Enfolding Quietude" (August frontispiece) is a beautiful creation. It fairly exudes its theme, and its wording is so pertinent. It is pure rhythmic diction with much tone color.

—Grace Ingles Frost
Provo, Utah

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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The Strength of Prayer

President Belle S. Spafford

(Address Delivered at the Annual General Relief Society Conference, October 7, 1959)

IT is an inspiration and a responsibility to speak to a congregation of this size in this historic building. It has been only a few years more than a century since the Prophet Joseph Smith organized the Relief Society in Nauvoo, with eighteen charter members. Only prophetic vision could have glimpsed the proportions to which the Society would grow. The group assembled here today represents but a very small percentage of the Relief Society membership. Today there are approximately 200,000 women who call themselves Relief Society sisters, and the strength and influence of this body of righteous, organized, Priesthood-directed women, are reaching into the far corners of the earth and are a power for good.

It is of interest and significance that through the years the purposes of the Society have remained constant. "To manifest benevolence . . . to care for the poor, the sick, and the unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of women's activities and conditions; to foster love for religion, education, culture, and refinement; to develop faith; to save souls; to study and teach the gospel" (*Handbook of Instructions of Relief Society*, page 8).

These are important and glorious purposes, and the programs and activities that have implemented them through the years, have brought untold blessings to the women of the Church and to our Father's children wherever the Society has functioned. Glorious, however, as may be the purposes of Relief Society, lofty as may be its aspirations, great as may be the magnitude of its accomplishments, Relief Society has not fully fulfilled its mission if its many activities do not combine in making of its members, regardless of where they may be located or the circumstances under which they may live, virtuous women and good wives, mothers, and homemakers.

I remind the sisters of the Church that it is a fundamental duty of Relief Society to help mothers to have the proper concept of the eternalness of the family relationship; to awaken in them high ideals in their daily living; to inspire them with the greatness and joy of their mission as mothers and homemakers; and, continually, to give unto them constructive help in meeting the daily obligations of motherhood and homemaking.

There are two important aspects of motherhood and homemaking — one is the physical, the other is the spiritual. Both must receive attention in order to assure the comfort, peace, happiness, and eternal well-being of family members. I think

perhaps the physical aspects of our homes have never seemed to engage women more than they are doing at the present time. A clean, attractive, well-ordered home is something toward which every homemaker should strive. This does not mean extravagance in expenditures of money, but rather thoughtfulness in planning, skill in organizing, and wisdom in managing. The physical make-up of the home has been said to play an important part in creating and encouraging the spiritual. In fact, we are told by the Lord in The Doctrine and Covenants ". . . all things unto me are spiritual, and not at any time have I given unto you a law which was temporal . . ." (D & C 29:34). It is a truth that by her interest in the physical appearance of her home and through the orderly arrangement and conduct of home activities, a mother may make her sons and daughters attach great importance to the home.

Important as may be the so-called physical aspects of the home, however, we must never lose sight of the fact that the spirit of the home is the lasting element. Its influence goes on long after the physical is forgotten.

If mothers would have the spirit of the home right, they must maintain homes in which the Spirit of the Lord may dwell — homes that daily meet the requirements of righteousness. They must be obedient to the commandment of the Lord to teach their children "the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old. . . . And they shall also teach their children to pray . . ." says The Doctrine and Covenants (Section 68, verses 25, 28).

IT is my conviction that there is perhaps no single factor more important in the maintenance of a spiritual home and in the building of spiritual strength in our children, than the teaching and practice of prayer. Prayer is the medium through which we offer supplication and thanksgiving for the blessings bestowed upon us by the Father. It is the means whereby we confide in him the innermost desires of our hearts and present to him the needs of our lives as we see them. It is the way whereby we seek his guidance and help. President David O. McKay has given us this beautiful definition of prayer: "Prayer is the pulsation of a yearning, loving heart in tune with the Infinite. It is a message of the soul sent directly to a loving Father. The language is not mere words, but spirit-vibration" (*Pathways to Happiness*, page 225).

In all generations of time men have been admonished to pray. This is not to satisfy the whims or demands of an autocratic, imperious God who would make his children subservient unto him. Rather, it is a choice privilege granted by a kind and loving Father through which his children may obtain promised blessings. The Lord has told us he will be sought unto by his people for the blessings that they need. He has further said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one

that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened" (Luke 11:9-10).

Failure to comply with this commandment has brought not alone a withholding of blessings, but at times severe chastisement, even to God's chosen leaders. The brother of Jared, a large and mighty man, highly favored of the Lord, was visited by the Lord in the land of Moriancumer, where his people had dwelt for four years and, according to the Book of Ether, the Lord talked with him for three hours and chastened him because he remembered not to call upon the Lord (Ether 2:14).

As to the manner of our praying, the Lord has not left us in ignorance. In Matthew we are told "When ye pray, use not vain repetition, as the heathen do . . . for your Father knoweth what things ye have need of, before ye ask him" (Mt. 6:7-8). Also, we have been taught the pattern of prayer in the simple, brief, worshipful Lord's Prayer.

The scriptures further tell us that our prayers shall ascend to our Heavenly Father as from a holy altar. In offering prayer, our hearts must be right before him. As we are humble, fervent, submissive, yielding ourselves to the will of the Lord, there is no danger but we shall have his spirit to guide us and our prayers will be heard and answered by an all-wise Father for our greatest ultimate good.

Nor do we need to wonder for what we may properly pray, questioning in our own minds as to whether we are justified in bringing before the Father our everyday temporal needs, as well as our spiritual needs. Amulek, in his teachings to his people, instructed them:

> Cry unto him when ye are in your field, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you (Alma 34:20-27).

IN Hebrews, we read: ". . . he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

Prayer, therefore, presupposes a belief and faith in God. Faith in a Supreme Being constitutes the very foundation of all religious beliefs and practices, and a knowledge of the attributes and character of Deity is essential to an intelligent exercise of faith in him. Elder James E. Talmage, in his book *Articles of Faith*, declares: "The evidence upon which mankind rest their conviction regarding the evidence of a Supreme Being, may be classified [as] (1) evidence of history and tradition; (2) . . . the exercise of human reason; (3) the conclusive evidence of direct revelation . . ." (Fourteenth Edition, page 30).

Certainly, revelation gives us the surest knowledge. In the present dispensation, God has revealed him-

self to his people. The Prophet Joseph Smith, while still a boy, in answer to prayer, beheld the Eternal Father and his Son, Jesus Christ. This first vision was followed by later manifestations. For example, the manifestation in the Kirtland Temple. The Prophet testified to the world that God is a personal being, possessing definite form, with bodily parts and spiritual passions, and that man is created in his image.

"Nature is not God; and to mistake one for the other," says Elder Talmage "is to call the edifice the architect, the fabric the designer, the marble the sculptor, and the thing the power that made it. . . . Nature herself is a declaration of a superior Being . . . [but] Beyond and above nature stands nature's God" (*Ibid.*, page 34).

I sometimes wonder if, as Latter-day Saint mothers, we frequently enough contemplate what our knowledge of the nature of God means in our lives and the lives of our children; how potently it affects our prayers, and how great is our responsibility to implant this knowledge in the hearts and minds of our children.

I recall being invited a few years ago in New York City, to sit in with representatives of other churches on the reading of a script, from which it was proposed that programs be made for Nation-wide use on radio and TV, designed to increase Sunday School attendance of children. The opening scene of the script presented a majestic church building set in a beautiful garden. As the doors of the church slowly opened, sacred music came forth, and the music was God inviting the children to enter the church. Then the flowers spoke and they, too, were God bidding the children to enjoy the beauty of Sunday School. Last, the singing birds called to the children as God, urging them to hear and love his voice. The entire presentation was beautifully written and impressive. However, I felt I could not endorse such a program. I would not wish my children to hear or to view it, since it would give to them a faulty concept of God as I know him, and as I knew it would be vital for my children to know him.

The present, accepted view of the immateriality of God is entirely at variance with the scripture and contradicted by revelation. It must not be allowed to enter into the concepts of Latter-day Saint children. Mothers must see to this.

JUST as we must teach our children the true personality of God, and that he is a kind and loving Father, so also must we teach them that he is omnipotent, unlimited in power, ability, and authority, and that they are accountable to him for their every act. They must be taught that they are in very deed his children.

Too often today we hear parents say, "Our lives are so complex. The varied duties of family members, with differing hours for performing them, make it difficult, if not impossible, to bring family members together at one and the same time. Our work is driving us so that we have not time for family prayer."

In a world beset with temptations and the evils of designing men, what mother with a sincere desire for the right spirit to prevail in her

home and a genuine concern for the well-being of her children, would not make every possible effort to arrange a time for the family to kneel together in prayer, asking the Father for forgiveness of sins, with peace and rest through the night, and protection and preservation from temptation through the day, beseeching him for guidance in ordering their lives aright? An inscription on the motto scroll of the coat of arms of Lady Reading, a distinguished Englishwoman whom it is my privilege to know, might well be applied with regard to this. It reads: "Not why we can't, but how we can."

An impressive quotation comes to my mind relative to family prayer. It reads:

> All the duties of religion are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent; none so powerfully awaken the reverence of the child; none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place (*The New Dictionary of Thoughts*, T. Dwight, page 487).

Important as are our obligations to family prayer, so also must we be conscientious in teaching our children, as individuals, to petition the Father in prayer in the silence of their own rooms for needed blessings, and to acknowledge his goodness unto them.

Fortunate indeed is the child whose mother, at times, kneels with him in prayer to petition the Father for help in meeting his little individual problems which may appear to him to be large and vexatious. Shame, I say, on any Latter-day Saint mother who puts her little ones to bed at night without being sure they have said a proper goodnight to their Father in heaven.

THROUGH the ages countless honest and good men have borne testimony as to the efficacy of prayer. Abraham, Isaac, Jacob, Moses, Noah, Peter, Paul, Lehi, Enos, Alma, Amulek, to mention but a few of earlier dispensations. In this dispensation we have the great testimony of the Prophet Joseph Smith, as well as of the prophets who have succeeded him, along with those of countless other righteous men and women. We have the testimony of good men and women not of our faith. There is no testimony so convincing, however, as the testimony within our own hearts. What mother among us could deny the power and blessing of prayer? Its fruits are too great and too numerous to enumerate at this time. Certainly we may say prayer unites every heart within the household. It brings composure to the home and peace to the soul. It offers comfort and guidance. It allays fears. It fortifies against evil. Evil has always been abroad upon the earth. The greatest fortress against it and the strongest defense weapon one may possess, has ever been and always will be good character — character developed through continually seeking to know and understand the will of God, through daily communion with him, and through obedience to his counsel and commandments. In the building of strong character, one of mankind's most powerful allies has always been prayer.

Brigham Young, early in the his-

tory of the Church, declared: "Whether we are poor or rich, if we neglect our prayers and our sacrament meetings, we neglect the Spirit of the Lord, and a spirit of darkness comes over us" (*Discourses of Brigham Young*, page 170).

What good mother would wish her children to live in darkness? Let her remember, then, that a person does not, as a rule, suddenly become a praying individual when he reaches adolescence or maturity. Prayer, born of faith, must be planted as a seed in infancy and carefully nurtured through the years. The mother is the person best positioned to do this for her child.

In conclusion, may I read a few lines, familiar to most of you, from Alfred Lord Tennyson's *Morte d'Arthur*.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

In this age of mechanical wonders, when the material things of life are absorbing the minds and hearts of men, may our Latter-day Saint mothers keep the spiritual balance and may this great God-given organization for women help them to do so.

"Study My Word"

Counselor Marianne C. Sharp

(Address Delivered at the Annual General Relief Society Conference, October 7, 1959)

DO we ever stop to think of the knowledge that would be left to us as Latter-day Saints if the scriptures were taken away? If there were a catastrophe and our copies of scripture were destroyed, how much would remain in our minds to serve as a guide to us personally and as a reservoir of knowledge by which we could guide our children and strengthen family ties? We may recall the importance which the Lord placed upon the Nephites having the Brass Plates by the words which the spirit said to Nephi: ". . . It is better that one man should perish than that a nation should dwindle and perish in unbelief" (I Nephi 4:13). And Nephi then remembered the words which the Lord had spoken to him in the wilderness, that his seed would prosper if they kept the Lord's commandments. Nephi writes in his record that he knew they could not keep the commandments according to the law of Moses unless they had the law, and the

law was engraven upon the plates of brass.

Today we do not live by the law of Moses but by the law of the gospel, and the Lord in his mercy has provided us not only with the Old Testament, but also with The Pearl of Great Price, The Book of Mormon, the New Testament, and The Doctrine and Covenants. These scriptures contain the law of the gospel, and we need to study them all for our salvation.

If we would gain individual salvation we must not only read the scriptures, but we must be obedient to the Lord's commandment to search the scriptures and to ". . . study my word . . ." (D & C 11:22). Though we may have all the scriptures bound in our homes, if they are not studied, they are closed books to us. I am sure we have all realized that as we seek to study the word of the Lord prayerfully, our understanding may be suddenly enlarged over a verse which we had read many times previously. It has been said that to learn to play a piece of music one must learn and forget it twice, but that the third time one learns it, it will not be forgotten. The need to study the scriptures and not just read them has been impressed on me as I have read of the appearance of Moroni to Joseph Smith on the night and early morning of September 21 and 22, 1823. Not once, or twice, but three times that night Moroni appeared and rehearsed the same scriptures with additional advice on the second and third visits. The next morning Moroni related for a fourth time to the Prophet all that he had related the night before and commanded Joseph to tell his father of the vision and commandments he had received.

AS I see our obligation as mothers in strengthening our families through a study of the scriptures, it falls into three parts. First, to study so that we know the law of the gospel by which we live today; second, to apply the law in our own lives and obey the commandments; and third, to teach and train our children both by the word and by the living example. The law of the gospel to parents instructs them to teach their children ". . . to walk uprightly before the Lord" (D & C 68:28).

As mothers we are constantly having to make decisions. I can testify, as I am sure you can, that through prayerful study of the scriptures answers and solutions come to us. I think of a woman whose husband died painfully on the battlefield. Words of scripture comforted her. "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them" (D & C 42:46). When we suffer in righteousness, our own misfortunes become dwarfed by the patience Job manifested through his sufferings and of his paean of thankfulness and joy, "For I know that my redeemer liveth . . ." (Job 19:25).

If our suffering comes from unrighteous conduct, the glories which may be won through repentance are exemplified in the life of Alma the Younger. Whatever the trials and tribulations we undergo in this mortal life of testing, there would seem to be a parallel in scripture for our guidance. Paul has written "For whatsoever things were writ-

en aforetime were written for our earning, that we through patience nd comfort of the scriptures might ave hope" (Romans 15:4). Of ourse, the transcendent hope omes from the study and con-emplation of the life and work of he Savior, and seeking to do his ill.

As we receive strength and understanding ourselves, we are better ble to train our children and trengthen our families. A beautiful example in scriptures is the training given to Paul's "son in the aith" Timothy. Paul writes to im:

When I call to remembrance the unfeigned faith that is in thee, which dwelt irst in thy grandmother Lois, and thy nother Eunice; and I am persuaded that n thee also (2 Timothy 1:5).

And later Paul wrote:

But continue thou in the things which hou hast learned and hast been assured f, knowing of whom thou hast learned hem;

And that from a child thou hast known he holy scriptures, which are able to make hee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, throughly furnished unto all good works (2 Timothy 3:14-17).

You will recall the faith of the 2,060 sons of Helaman who trusted in the seemingly impossible, based on their simple but unconquerable faith. Of them Helaman wrote: ". . . yea, they had been taught by their mothers, that if they did not doubt, God would deliver them. And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it" (Alma 56:47-48). Are we as mothers of this last dispensation instilling into our children a simple but unconquerable faith? It is a question each of us must answer for herself.

Let us ever remember, in conclusion, that all scripture is not found bound within the volumes of the four standard works of the Church. We believe in continuous revelation and that those scriptures which come from our prophets today "when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation" (D & C 68:4).

When the First Presidency issues a statement, such as they did recently on keeping the Sabbath Day holy — not only is it, in part, a restatement of scripture given in earlier dispensations, but it is the scripture which inspiration directs us to obey today. As mothers we have a keen responsibility to accept current scripture and teach obedience of it to our children by word and example.

My heart overflows with gratitude to the Lord for the blessings which are mine, as they are yours, to have the scriptures which contain the law of the gospel. May each sister in the Church search the scriptures, study the scriptures, and obey them, and train her children to do likewise that family ties may be strengthened to endure throughout eternity.

Strengthening the Family Through Observance of the Sabbath

Counselor Louise W. Madsen

(Address Delivered at the Annual Relief Society General Conference, October 7, 1959)

IN these days of lax observance of the Sabbath, when the temptations to use it for our pleasure are great, it is well to be reminded that the Lord places great importance upon the proper observation of the Sabbath, and that it has been a law unto men from the beginning. So great is the importance that he, himself, established the pattern of observance. In the history of the creation, as recorded in Genesis, we are told that he labored six days, or periods of time, making the heaven and earth, the sea and all that in them is, and devoted the seventh day to rest.

Shortly after the children of Israel were released from bondage in Egypt, the Lord, in a great manifestation of his power and glory, gave to Moses the Ten Commandments, the fourth of which is, "Remember the sabbath day, to keep it holy." The keeping of the Sabbath was to be a sign throughout the generations of Israel, that the people continuously remembered that it was the Lord who sanctified them, through keeping his commandments. The Sabbath was to be a perpetual covenant between the Lord and the children of Israel. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:12-13).

The Sabbath was instituted for man's benefit. The most positive and weighty reasons are recorded throughout the scriptures for keeping the Sabbath Day. That the obligation is as binding upon Latter-day Saints as it was upon their fathers is made known in a revelation to the Prophet Joseph Smith appearing in The Doctrine and Covenants:

> And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;
>
> For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. . . .
>
> But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.
>
> And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full (D & C 59:9-13).

Mothers must prepare their families both physically and spiritually for proper observance of the Sabbath. Certainly cleanliness and order should characterize our homes on Sunday, but the week days should be used to bring them to that state. The Lord allowed the wandering children of Israel to gather manna for six days, but on the sixth day they were directed to

gather enough for the Sabbath also. With modern refrigerators and stoves, careful planning will allow for most of the food preparation to be made on Saturday, with a minimum of effort expended on Sunday.

As to the purchase of food and wares on the Sabbath, we also have a Biblical example of how the people reacted to that pressure. At the time of the Prophet Nehemiah they covenanted, "And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day . . . (Neh: 10:31).

OF greater importance is the spiritual preparation of a family to observe the Sabbath. Parents should exhibit a willingness to be exemplary and to accept the restrictions on activity on this day. The commandment, however, is much more than a negative "Thou shalt not do any work." Its positive requirements of attending church, studying the words of the Lord, doing good, and being refreshed through prayer and communion with spiritual things should be met by family members. Wise parents teach their children in their tender years and help them establish habits which conform to proper Sabbath observance. They remain firm in their refusal to allow pleasure seeking and sports to change the spirit of the day.

Righteous parents want the blessings of the Lord for their children. He has promised them great blessings in this covenant:

> If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:
>
> Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it (Isaiah 58:13, 14).

The Lord claims the Sabbath as his day: to take it for our pleasure is to rob him of his own. This is the very way in which the Sabbath is generally broken; it is made a day of carnal pleasure instead of spiritual "delight."

While the Sabbath is to be a day of rest, it is not a day of idleness. Rest is not idleness, but is a change from the usual occupations of everyday life, and relief from its wearing, troubling, disturbing elements. Rest is refreshing; and rest on the Sabbath is activity of a spiritual nature which enlarges and feeds the soul. Going to the house of the Lord to worship and learn the principles and practices of his gospel makes it a day of rejoicing and prayer.

> To keep the sabbath in an idle manner is the sabbath of oxen . . . to pass it in a jovial manner is the sabbath of the golden calf when the people sat down to eat and drink and rose again to play; to keep it in surfeiting and wantonness is the sabbath of Satan (*Commentary on the Whole Bible*, page 496).

But to keep it as a day to be honored brings the assurance of the fulfillment of the glorious promises the Lord has made.

Latter-day Saint families should keep this covenant with the Lord. Our present day Church leaders give us wise counsel as to the blessings of so doing. The sure knowledge of the Lord's provisions and blessings for this day must lead us to "Remember the sabbath day, to keep it holy."

Elizabeth Bennett Winters Appointed to the General Board of Relief Society

Edith S. Elliott
Member, General Board of Relief Society

ELIZABETH Bennett Winters was appointed a member of the Relief Society General Board on September 2, 1959. She was born in Salt Lake City, Utah, to John Foster and Rosetta Elizabeth Wallace Bennett in the lovely Bennett home on "D" street.

Early in her life Elizabeth was taught to share. She used to accompany her father in the quiet of night to leave supplies on the doorsteps of the needy. Her sweet spirit is reflected in her cheerful countenance, and her lovely eyes are wells of kindness and intelligence. She truly exemplifies the Relief Society motto "Charity Never Faileth."

Sister Winters spent her Freshman year at the Utah State Agricultural College at Logan, but returned home to complete her studies at the University of Utah, majoring in home economics and graduating with honors.

In 1926 she was married in the Salt Lake Temple to Elwood Grant Winters. They are the parents of six lovely children: Rosella (Mrs. Nicholas . Stolk), Richard Keith, Jayne, Nell (Mrs. Noel C. Peek), John Bennett, and Mary Ann.

Sister Winters began her Church service in the Religion Class group as a teacher. She has taught in or officered several of the other auxiliaries. She was counselor in the West Ensign Ward Relief Society for eight years. Here she learned to love and appreciate the Relief Society program.

ELIZABETH B. WINTERS

She is a practical sentimentalist, putting first things first. She is humble and has a devout testimony of the gospel of our Savior. She and her husband have made a practice of helping to maintain missionaries in their fields of labor, so that the teachings and blessings of our Heavenly Father may be spread.

In 1955 Elizabeth moved with her family back to the home of her parents to care tenderly for her invalid mother for two and one half years before her death.

Elizabeth is well qualified for her call to the General Board. She is truly a queen in name, nature, and performance.

LaRue H. Rosell Appointed to the General Board of Relief Society

Edith P. Backman
Member, General Board of Relief Society

LARUE H. Rosell was appointed to the General Board of Relief Society, September 2, 1959. To know Sister Rosell is to love her. Her winning smile, charming personality, sincerity, humility, and friendliness are but a few of her outstanding attributes.

She is a native of Salt Lake, a daughter of Nephi J. and Laura Free Hansen. Her mother was active in Relief Society work. Her father was charitable, civic-minded, always working for the welfare of the community, and was prominent in the building up of Sugar House. He helped lay out tracts of land to develop that section of the city. He was called "Mayor of Sugar House" and a "Hansen Day" celebration was held in his honor.

After graduating from the University of Utah, LaRue married Sidney J. Nebeker in 1927. They lived on a ranch near Bear Lake for fifteen years. They had four children: Sidney J., who received his Master's Degree from Harvard; Conrad, who is studying medicine at the University of Pennsylvania; Mrs. Richard K. (Mary Janet) Winters, mother of three children; and David who is a student at the University of Utah.

Sister Rosell became a widow in 1942. She and her children then lived for three years in Logan with the family of her brother-in-law, President E. G. Peterson, on College Hill. In 1946 she moved to the Federal Heights Ward in Salt Lake City, where she has maintained a beautiful, spiritual home for her children.

LARUE H. ROSELL

She has served in both ward and stake positions in Relief Society, Primary, Sunday School, and has been President of Emigration M. I. A. Stake Board and President of her own ward M. I. A.

In 1954 she was married to Carl H. Rosell, a prominent business man whose activities in the Church have been outstanding. When Sister Rosell received her call to the General Board, she and her husband had just completed two years service as stake missionaries.

Her many experiences with the youth of the Church, her exceptional executive ability, humility, and sincere testimony will contribute added strength to the General Board.

Jennie Randall Scott Appointed to the General Board of Relief Society

Christine H. Robinson
Member, General Board of Relief Society

JENNIE Randall Scott was appointed to the General Board of Relief Society, September 2, 1959. She comes to her new position with a rich background of service, knowledge and ability.

One of Sister Scott's favorite quotations is found in Joshua 1:9, where it is written:

"Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Born and reared in a home of devoted Latter-day Saints who gave a lifetime of service to the Church, Sister Scott began her Church activities as a young girl of fourteen. At the age of nineteen she was selected as a member of the Ogden Stake Sunday School board. She was called as a missionary to the Western States Mission. It was here that she met her future husband George L. Scott. They were married in the Salt Lake Temple.

Soon after their marriage, Brother and Sister Scott moved to the West Coast. Later they moved to Portland, Oregon, where Brother Scott served as President of the Portland Stake for over fifteen years. During this time Sister Scott worked cheerfully by his side. Besides helping and encouraging her husband in his work, she occupied many positions of responsibility and trust in the Sunday School, the Mutual Improvement Association, and in the Relief Society.

As a Relief Society worker Sister Scott was an outstanding visiting teacher. She was an inspirational teacher of theology for fifteen years, president of a ward Relief Society, and president of Portland Stake Relief Society from December 1954 to February 1959 when she and her husband moved to Bountiful, Utah.

JENNIE R. SCOTT

Brother and Sister Scott are the parents of three children, all of whom are college graduates, and all of whom were married in the temple. They have presented the Scotts with six lovely grandchildren.

As counseled by Joshua, Sister Jennie Randall Scott is strong, courageous, humble, but undismayed in her new assignment. With her firm faith, her strong testimony of the gospel, and her great capacity and willingness to work, surely the Lord will be with her whithersoever she goeth.

Report and Official Instructions

President Belle S. Spafford

(Condensed from the text given at the Officers Meeting of the Annual General Relief Society Conference, October 7, 1959)

A regular feature of this session of the Annual General Relief Society Conference is the presentation of a brief report of the status of Relief Society, together with a few new General Board instructions.

Relief Society is growing in numbers, scope, and influence. The leadership is consistently good, and the quality of work being done is creditable.

General Board

Since our last General Conference, the General Board has been augmented by the appointment of four new members: Sister Fanny Steenblik Kienitz, University Stake; Sister Elizabeth Bennett Winters, Ensign Stake; Sister LaRue Hansen Nebeker Rosell, Emigration Stake; and Sister Jennie Randall Scott, who has recently moved from Portland Stake into Bountiful Stake.

Organizations and Reorganizations

At the close of 1958, there were 270 stake Relief Society organizations, an increase of twenty-two over the previous year. There was a total of 4,321 ward and branch Relief Societies, an increase of 188. There were forty-six mission organizations, an increase of one over 1957.

During 1958 there were forty-seven reorganizations in the stakes, and sixteen in the missions.

Membership

There was an increase in Relief Society membership during 1958 of 10,117, making a total membership of 193,553. Our Church-wide potential membership is estimated to be 387,238, based on the number of Latter-day Saint families reported in the 1958 annual reports. Using our estimated potential as a basis, we are reaching only fifty per cent of the sisters whom we should be reaching.

Today we are living in a complex and changing period of time. Women need to realize that in a world sorely in need of stabilizing influences, they have a responsibility to be active in building the kingdom of God. Relief Society membership will be a strength to them.

Attendance

We note a slight increase in average attendance at meetings, it being 37.9% for 1958 as against 36.7% for 1957. We suggest that you urge ward Relief Society presidents to be cognizant of attendance records of every Relief Society member, and that they exert special effort to increase attendance records by bringing into activity every woman who has no valid reason for non-attendance.

Missions

It is gratifying to read reports of the work of Relief Society in the missions of the Church. While some missions lost to stakes some of their strongest societies, still records are excellent, and the appreciа-

tion shown by the sisters for their Relief Society membership is impressive.

Compassionate Service

We are encouraged by the way in which Relief Societies in both stakes and missions are meeting their responsibilities to persons in distress.

Experiences we have had recently, convince us that devotion to our assignment to render compassionate service is as alive and strong in Relief Society today as at any time in its history. Figures from the annual report also tell an impressive story of accomplishment. During 1958 there were 293,876 visits made to the sick and homebound, almost 18,500 more than the previous year. There was an actual increase over 1957 of 6,718 eight-hour days bedside nursing care. This is the highest record yet achieved by Relief Society in this important area of service.

Hours of Other Compassionate Service

In the new *Ward Record Book*, which goes into effect January 1960, for a three-year period, in addition to recording "Visits to the Sick and Homebound"; "Days Care of the Sick"; and "Assistance at Time of Funerals"; space is allowed under the heading "Hours of Other Compassionate Service" to record the number of hours spent by the sisters in rendering other types of compassionate service upon assignment or with the approval of the Relief Society president. This would include hours spent in such services as caring for children during the period a mother is confined to the hospital, time spent in assisting with housekeeping during the illness of a mother, time spent in bathing an aged sister, or in accompanying a sister to the doctor's office or hospital, or similar services. Time spent in one's home preparatory to rendering a small service, such as the time spent in preparing an article of food, would not be included. The wise judgment of the ward Relief Society president will determine what is to be included under the new heading.

Church Welfare

Relief Society continues to lend support to the Church Welfare Program. During 1958 there was a total of 477,896 hours contributed by the sisters to the Church Welfare Program upon assignment of Relief Society, an increase over 1957 of 133,713 hours.

Counting Hours on Welfare Projects

The ruling for counting the number of hours contributed by the sisters to the Church Welfare Program will be based on the following ruling:

In reporting the number of hours of welfare service for both Relief Society and Church Welfare records, the number of hours of work contributed by all females on any project the end result of which is for the benefit of the Church Welfare Program, should be included. This ruling holds whether the assignment be given by Relief Society, other Church auxiliaries, or the Priesthood. The time contributed by sisters receiving welfare assistance is to be counted. (Service given by members of the Relief Society presidency in the performance of their regularly assigned duties in the Welfare Program, such as attendance at welfare meetings, home visits by the Relief Society president, the recruitment of women for work on the projects by the work director counselor, and the time spent by the employment

counselor in placing females in employment, are not to be counted. Also time spent by the secretary-treasurer in recording welfare service would not be counted.)

Recording Number of Women Assisting on Welfare Projects

It is desired that every Relief Society sister, whose circumstances permit, will be given opportunity to participate in one or more welfare projects. In the new edition of the *Ward Record Book*, space is provided for recording the number of Relief Society members who assist on these projects during the calendar year. When the service is given once, the work director counselor will give the information to the secretary-treasurer and a check will be placed on the Relief Society roll opposite the name of the participating sister. This record will be of value in equalizing assignments.

Relief Society Handbook for Welfare

The Relief Society Handbook for Welfare recently has been carefully reviewed. In the new edition, which is to be published this coming season, the basic instructions remain the same as in the edition presently in use. There will be, however, some difference in the way the instructions are set up. This has been done merely for convenience and clarity in reading. "The Food Guide" remains the same, as does the table "Standard Measures of Food." Therefore, those who have copies of the present edition will have no need to obtain a copy of the new edition. We urge a careful study of it by Relief Society presidents, inasmuch as it gives guidance in one of our most important welfare services.

Welfare Summary Sheet

The use of the "Welfare Summary Sheet," heretofore included in *The Relief Society Handbook for Welfare*, has been discontinued, since the information called for on the form will hereafter be tabulated monthly in the *Ward Record Book*, under the heading "Summary of Welfare Services," with the information being given to the secretary-treasurer monthly by the Relief Society president and the work director counselor respectively.

Bi-Monthly Welfare Meetings

Requests are frequently made by stake Relief Society presidents for suggestions as to what might properly be taken up in the Relief Society departmental sessions of the bi-monthly welfare meetings. At best, we can give you only a few general suggestions, since the agenda for each of the individual departmental sessions in a regional bi-monthly welfare meeting is made up in consultation with, and at the direction of the executive committee of the regional council in the regional planning meeting held prior to the bi-monthly meeting. In the case of stakes outside regions, the agenda is taken up with the stake president at the stake welfare meeting held prior to the regular bi-monthly stake welfare meeting.

Speaking in general terms, any matters related to Relief Society's effective participation in the Church Welfare might be included in the agenda, such as a study of the *Church Welfare Handbook*, *The Relief Society Handbook for Welfare*, the "Clothing Bulletin," official bulletins and circular letters issued by the Church Welfare Com-

mittee, or record keeping as it relates to Relief Society's participation in the Welfare Program. It would be appropriate to consider such matters as how to interest the sisters in contributing time and labor to the Program. A discussion of effective procedures in producing clothing which meets Church standards in style and workmanship might be advisable, or effective procedures in meeting the requirements of the employment program. Profitable discussions often center around proper procedures in making a family visit. Under no circumstances would Relief Society work other than welfare be taken up in these meetings.

Visiting Teaching

It is gratifying to note the increasing strength of the visiting teaching program. There were 81,988 visiting teachers, constituting 42.3% or nearly half of the Relief Society membership, who made a total of 3,349,802 visits, or an average of 8.6% visits to each Latter-day Saint family. There were approximately 225,000 more visits made in 1958 than during the previous year. This is commendable and extremely important in view of the significance of visiting teaching in the well-being of Latter-day Saint families and in the strength and accomplishments of Relief Society.

In the new edition of the *Visiting Teacher Report Book* which goes into use January 1960, there have been included only instructions directed to visiting teachers in the performance of their calling.

A new feature of the *Visiting Teacher Report Book* is the inclusion in the center of the book of detachable slips to be used as a notice of the visit. These detachable slips will replace the "Notice of Visit" slips formerly issued in pad form.

Visiting Teaching Film: "Unto the Least of These"

We are pleased to announce that a visiting teaching film entitled "Unto the Least of These" has been prepared for use in the stakes of the Church. It will also be available for ward showings; however, showing on a stake basis will be given preference. The story is the work of Sister Christine H. Robinson, a member of the General Board, who is also the writer of the Visiting Teacher Messages, "Truths to Live By," and who has a deep understanding of the purposes and value of visiting teaching. The film has been produced with a talented cast by skilled technicians of the Brigham Young University Audio-Visual Aids Department, under the capable direction of Mr. Wetzel O. Whitaker. Music included in the film is a composition of Sister Florence Jepperson Madsen, member of the General Board, rendered by a combined chorus of Singing Mothers from the Southern California stakes. The film — a 16 MM. — is available to rent for $10 postpaid, per showing, through writing the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. We suggest that reservations for the use of the film be made well in advance of the date planned for its showing.

Education Program

The educational courses of Relief Society offer excellent learning opportunities for Relief Society mem-

bers in religious, cultural, and social aspects of living; they also make a primary contribution to the quality of the regular weekly meetings. There was at the close of 1958, a total of 16,064 class leaders teaching the lessons, an increase of 999 (almost 1,000) over 1957. During the forthcoming educational season, the theology department will continue for the third consecutive year a study of The Doctrine and Covenants; the visiting teacher messages "Truths to Live By" continue to be taken from The Doctrine and Covenants; and the literature department enters into its second year's study of "American Literature — A New Nation Speaks." The social science department offers a new course "Spiritual Living in the Nuclear Age" designed "to consider ways in which we can increase our emotional and religious maturity and develop the personal characteristics which will enable us more fully to live the abundant life as prescribed by Christ."

Audio-Visual Aids for Literature and Social Science Courses

The Brigham Young University Audio-Visual Aids Department, working under the direction of the General Board's literature and social science committees respectively, has prepared for distribution to Relief Societies, upon order, a kit for each of these two departments, containing pictures suitable for use in the wards in presenting the lessons. The literature kit will sell for $3.75 postpaid; the social science kit will sell for $3.50 postpaid. (The General Board does not have these for sale. Please order direct from the Brigham Young University Audio-Visual Aids Department.)

Work Meeting

It is of interest to note in the annual report that the work meeting continues to be the second best attended meeting, preceded only by the theology meeting. We urge that you keep these meetings of value to the sisters by planning programs of practical use to them in their homemaking. The meeting is properly titled "The Work Meeting" having to do with homemaking, which is dignified and important work. Since sisters are given work to do during the meeting, care must be exercised to preserve an orderly, yet happy, informal, social atmosphere. The home management discussions for 1959-60 are on "Physical Safety Factors in the Home."

A request has been made for a clarification of the recommendation of the General Board regarding the holding of socials and outings as work meetings during the summer months. The General Board has always regarded social activities as an integral part of the program of Relief Society, and the promotion of the social well-being of the sisters as a function of the work meeting. Therefore, summer outings, and socials or luncheons, even when held in places other than the meetinghouse, if arranged under the direction of the Relief Society president, and open to the general membership, and conducted in conformity with regulations set down by the General Board for the conduct of work meetings, may be regarded as work meetings. This would take into account such regulations as prayer, either prior to leaving for the function or sometime during the activity, a recording on the roll of those in attendance, the recording

of minutes, and the financing of the activity in line with established policies. This statement is not intended to imply that summer meetings should be exclusively, or even preferably, outings or socials. Whether this type meeting is held rests with the ward Relief Society presidency, with the decision based on circumstances and the interests and needs of Relief Society members within the ward.

Number of Non-Sewed Articles to Be Recorded in Ward Record Book

In the new edition of the *Ward Record Book* in the minutes of the monthly work meeting, space is provided for recording the total number of non-sewed as well as completed articles made *at the direction or under the supervision of Relief Society*, whether they are completed at home or at work meeting, and whether or not they are for the individuals themselves. Included as non-sewed articles would be articles upon which textile painting, crocheting, tatting, knitting, or netting has been done and on which there is no sewing. Handicraft articles, such as flowers, aluminum trays, leather work, table arrangements, Christmas decorations, and similar items also would be counted as non-sewed articles.

Magazine

We express appreciation to presidents and *Magazine* representatives for their efforts in behalf of the *Magazine*. At the close of 1958, the paid subscription list totaled 154,057, an increase of 4,827 over 1957. In 1958 there were sixteen missions and 597 districts and branches listed on the Honor Roll. There were 237 stakes out of a possible 270 with 1918 ward organizations listed on the Honor Roll.

Singing Mothers

Our Singing Mothers choruses continue to grow in number and their beautiful singing wins high commendation everywhere. At the close of 1958 there was a total of 2,564 wards and branches with Singing Mothers choruses, an increase over 1957 of 166 choruses.

There were 38,896 singers participating in the choruses, an increase over the previous year of approximately 3,000 singers. This is a gratifying record of a unique and cultural program.

"Union Meeting" Name Changed to "Stake Relief Society Leadership Meeting"

You will be interested to know that hereafter, by action of the General Board, the meeting presently referred to as the "Union Meeting" will be designated as the "Stake Relief Society Leadership Meeting."

Ward Officers and Class Leaders Meeting Established; Ward Preparation Meeting Discontinued

We also announce that by recent action of the General Board, the ward preparation meeting, heretofore recommended, now will be discontinued. In its stead, ward Relief Societies will hold, periodically, a ward officers and class leaders meeting as needed. The frequency of holding such a meeting will be determined by the ward presidency. The General Board suggests that perhaps two such meetings a year would be advisable — one just prior

to or soon after the opening of Relief Society in October for the educational year; and a second early in the new year after the compilation of the annual report. The purpose of this meeting will be to consider matters of common concern to officers and class leaders, to keep the group united in support of programs which affect the Society as a whole, and to promote generally the well-being of the Society.

May we continue to be faithful and may the Society continue to go forward in a manner pleasing to those who preside over us and to our Heavenly Father, I sincerely pray.

Days

Grace Ingles Frost

That day is lost,
In which no song is sung. . . .
No kind word spoken,
And no good deed done.

The day that harvests
Bounteous happiness
Is one in which
Were sown those seeds that bless.

Not Always Will They Come

Elsie McKinnon Strachan

Not always will they run to me
With little hurts, with need of praise.
Not always will they come—but you,
Oh, keep a need for me always!

When time discards these nimble hours,
These nursemaid-playmate roles I fill,
When our small girls are women tall,
Stay close, my darling, need me still.

Need my affection, need my care,
In all the things you plan and do,
When, once again, my daily world
Revolves round you.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1, and November 15, 1899

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

FROM SUMMER LAND: We drive for miles and miles and see nothing but orange, lemon, fig, prune, pomegranates and all kinds of useful trees, as well as every kind of fancy tree that is supposed to grow in a country where it is summer all the year around . . . it having been the dream of my life to spend a winter in Southern California, you can imagine what it is for me to read of the cold weather elsewhere, then turn, first to the quantities of roses that my friends provide me with, and then look out and see the orange trees laden with green fruits, and at the same time see the *spring* making its appearance in the lilac buds. . . .

—(Mrs.) L. S. Dickinson
Ontario, California

RELIEF SOCIETY IN OMAHA, NEBRASKA: We have a fine time when we meet, and lovely meetings. I do not feel that I make the best president, but I try to do the best I can and ask our Father in heaven to help me in my labors. We dearly enjoy meeting when the Saints are together. . . . I know we have the true Gospel, and I am glad I have received this knowledge and wish every one could see it as plainly as I do. I am much pleased with the dear little paper, the *Exponent*. I read everything in it, and then wish there were more to read.

—Addie S. Stone, Pres.

MOTHERHOOD

Motherhood: Seeing with her clear, kind eyes,
Luminous, tender eyes, wherein the smile
Is like the smile of sunlight on the sea,
That the new children of the newer day
Need more than any single heart can give,
More than is known to any single mind,
More than is found in any single house,
And need it from the day they see the light. . . .

—Charlotte Perkins Stetson

VISIT TO A GREAT NOVELIST, MARIE CORELLI, AT HALLE CROFTE, ENGLAND: The house is quaint; there are three gables front and everything betokens peculiarity. The great beams overhead in the entrance room are lettered. . . . The house was formerly the home of Dr. John Hall, who married Susanna, the elder daughter of Shakespeare. It is very sweet to be so warmly received by a great author when one is far from home and totally unknown except by name, as was the writer. She (Marie Corelli) came forward to meet her caller with all the grace of a real Duchess, and was as elegantly dressed. She wore heavy white silk with a profusion of white lace, and jewels that were dazzling. . . . We talked freely of books and places. . . . She sent for . . . refreshments, and served them herself in the daintiest fashion in the finest Sevres china and silver service. . . . she said "O, now, Mrs. Wells, you must have my two books I am busy writing now. . . ."

—Mrs. E. B. Wells

Woman's Sphere

Ramona W. Cannon

NINA KRUSCHEV accompanied her husband Nikita Kruschev, Russian Premier, on his visit to the United States in September. Also making the trip were the daughters of Kruschev by a former marriage, Rada and Yulia.

THE Women's Bureau of the Department of Labor, after a careful exploring of the problem, has published a booklet, *Future Jobs for High School Girls*. This lists employment opportunities in thirty different fields for girls who wish to go to work immediately upon completing high school. The booklets cost forty cents each and may be ordered from the Superintendent of Documents, United States Government Printing Office, Washington 17, D. C.

MRS. L. H. (Elizabeth Fetzer) BATES, of Salt Lake City, Utah, who became blind through an accident eight years ago, is a musician who wanted to continue composing for sighted people as well as for the blind — in braille notation, which she mastered along with braille lettering. She decided music could be written on a typewriter and designed a code that makes it possible for people who see to read music so written.

PRINCESS BEATRIX, twenty-one-year-old heir-apparent to the throne of the Netherlands, received a royal welcome upon her arrival in New York, September 10. The Princess is a student at the University of Leyden. Eldest daughter of Queen Juliana and Prince Bernhard, she made her visit to New York particularly as a climax to the year-long celebration commemorating the exploration of the Hudson River by Henry Hudson (in September 1609).

HALIMA EMBARAK ANEGAY is the first woman diplomat to represent her country abroad. She arrived in Washington D. C. in July 1959 to serve as cultural attache in the Moroccan Embassy. The twenty-five-year-old widow holds a Bachelor's Degree from the University of Cairo and has attended schools in Casablanca, Cairo, and Madrid. She speaks English, Spanish, and French, in addition to her native Arabic.

LELAND LOVELACE of Chandler, Arizona, is the author of *Lost Mines and Hidden Treasures*, an authoritative account of both facts and legends bearing upon a colorful phase of Arizona history. Parts of her book have been purchased for television use.

EDITORIAL

VOL. 46 NOVEMBER 1959 NO. 11

Thanksgiving

TO Latter-day Saints the celebration of Thanksgiving is a tradition rooted deep in the past. We remember with joy the coming of the Pilgrim Fathers to this land "choice above all other lands," knowing full well that they were led by the hand of the Lord.

Despite the lean harvest of the summer of 1621 and the difficulties of their lives, Governor Bradford decreed a day of thanksgiving and rejoicing after the harvest had been gathered in, to thank God for their survival and to praise him for the mercies of the year past. This example of faith spread to other colonies in New England. During the Revolutionary War Congress frequently recommended days of thanksgiving and prayer. At its close many states adopted the custom of an annual day of thanksgiving. There was, however, no national observance until the persistent campaigning of Mrs. Sarah Josepha Hale won President Lincoln's support and he appointed, in 1863, "a day for national thanksgiving, praise and prayer." The holiday has long been celebrated in Canada, and many other nations have annual days of prayer and thanksgiving.

America was not the first to proclaim such a day. Ancient Israel observed one of the oldest thanksgiving celebrations, the "Feast of the Tabernacles." The Lord instructed Moses to have the families of Israel gather together in holy convocation ". . . when ye have gathered in the fruit of the land." The families assembled in the open air and constructed booths of "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Here they would "keep it a feast unto the Lord," after performing certain religious rites and with prayers of thanksgiving. (See Leviticus 23:39-41.)

There are several aspects of these traditional celebrations that should be part of our observance of Thanksgiving. The first, is that Thanksgiving is essentially a religious holiday, the proper celebration of which should include voicing of grateful acknowledgment and recognition of the hand of Providence. The second, is that it is a day of feasting to celebrate the rich blessings of a bounteous harvest. And the third, is that it is a day of gathering together. Some people may ignore the spiritual aspect and use the day for recreation; some may gather together with relatives for feasting and visiting; but Latter-day Saints should keep the day in a manner pleasing to the Lord, in appreciation of its full meaning.

How can we be worthy of blessings unless we show gratitude? Gratitude is a virtue lauded by the prophets of all ages, a quality of character to be taught and sought and cultivated. Ingratitude is a sin. "Thou shalt thank the Lord thy

God in all things" (D & C 59:7). We must learn to be thankful in adversity as well as in prosperity; to praise God in sorrow as well as in joy. The truly humble and sincere never approach the Lord to ask for a blessing without pouring out their hearts in thankfulness for the blessings that are already theirs.

Thanksgiving is a family gathering day; one in which the traditions of the Nation and the traditions of the family may be observed. The Lord has indicated that he is pleased when families gather together in the spirit of worship. A family who lovingly observes the traditions of its fathers enjoys an enduring relationship. To create or maintain a family tradition is to forge a link in a chain binding the members in a closeness of spirit that holds even though they are miles or continents apart. Many of these special family remembrances are connected with Thanksgiving Day.

—L. W. M.

The Long Cold

Maude Rubin

Now the white-winged ship had left. . . .
Bereft
Of home and things beloved, they faced the new;
Tried not to let old longings stir their hearts—
(Each parts with what he loves!)
A prudent few
Had brought along a chest, a chair or two,
Some spoons and platters, half-remembered song
To lend a touch of home. . . .
They plowed new loam;
Their sturdy fence rows pushed the wilderness,
Walled out
The white distress. . . .
So, fed on faith, wrapped in the cloak of prayer,
They weathered the long cold—
Found springtime there!

Diffusion

Avonell S. Rappleye

I once thought that my words and deeds affected only myself. Then I threw a pebble into a pool and watched the concentric circles of water ripple gently and quietly to the farthest edges of the lake, until they lapped against the shore on all sides. I entered a room where spring-scented lilacs wafted delicate perfume to every corner. I dropped a crystal of methyl violet into a beaker of water and saw the water transformed into a deep purple liquid.

Then I realized that, like the pebble, the perfume, and the dye, my thoughts and words and deeds, whether good or bad, diffuse throughout my world and touch the lives of those who stand within the circle of my life.

Fair or False Faces

The Lord our God be with us, as he was with our fathers. . . . That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments . . . (1 Kings 57-58).

THE face which we present before the dearly loved members of our families, before our friends and neighbors, and the face which we know in our hearts to be our own, should be the same. Only by this means of honesty and accord can we feel that serenity which comes with a full acknowledgment of our desire to live each day without affectation, and without spending any of the precious hours of life in pretense or attempting to establish before others a picture of ourselves which we know is not true.

The commandment to know ourselves requires much consideration, for always we are in the condition of striving to close the distance between our hopes for ourselves and the knowledge that we are only travelers on the road to perfection.

Perhaps, at times, we are like the woman who was being entreated to buy a new cookbook, and who answered: "A new cookbook will not be helpful to me, for I am not doing the cooking now as well as I know how to do it."

None of us is really making her life as beautiful, as full of service, as rewarding, as she knows how to do. We know in our hearts that the face which is ours can be improved, and that by careful weighing of all our words and deeds, we can achieve a greater harmony in our own hearts, and we can then approach our Heavenly Father in prayer with more humility.

A wise Relief Society president once advised a sister who came to her for help in a trying situation: "Whatever confronts you, remember the welfare of others, and always to be kind."

This way of conduct surely would be in harmony with woman's natural intuition to give sympathy and to be charitable.

Then, in place of a face expressing sorrow or regret, a woman may present for herself, and for all those who are her associates, a face of hopefulness, of joy in service. She may then realize that her face is fair because her thoughts and her aspirations become more beautiful in harmony with her desire to know herself and her possibilities — as a woman who has dedicated her life to the ways of kindness, knowing that "Charity Never Faileth."

BE HONEST WITH YOURSELF

The Shining Gift

Rosa Lee Lloyd

MARY McMillen put the bowl of stew and dumplings on the table in front of her husband Fred and handed him the silver ladle.

Ten-year-old Judy smacked her lips. "I'm hungry, Daddy. I've pushed Mrs. Gladstone in her wheelchair all afternoon. She buys bushels of Christmas presents. Where does she get all her money, I'd like to know?"

"So would I," Bill said, gloomily. "I'll bet she has it in that purse she carries. No wonder she likes Christmas. She doesn't have to worry about presents."

Mary winced. Bill was such a good-looking boy, with broad shoulders and bright dark eyes like his father. She wished she had extra money so she could buy that old wreck of a car he had been saving for since September. He worked at Grizwald's after school and took odd jobs at night.

"Bill is right," Peg agreed, her pretty mouth pouting, "Christmas makes us wish for things we can't have."

"Children!" Mary's gentle brown eyes scolded them. "Christmas is the most precious day of the year, and it means more than just presents."

She knew that Peg was unhappy because the living-room carpet was so shabby she was ashamed to ask her friends in for a holiday party. Her heart reached out to Peg, just seventeen, blue-eyed and sweet as a rosebud, with her blond hair in a flowing pony-tail. She had been baby-sitting the past year and had bought her own clothes and most of Judy's.

But the children could be so thoughtless at times. Mary sighed, looking at Fred's worried face. He had a good job at Hammond's Appliance Company and had been top salesman for years, but household expenses were so high there wasn't any money left for extra things. So she had rented their front bedroom to Mollett Gladstone who had come back to Lakeview for the Christmas season because she loved the wintertime here. The town was a white fairyland when it snowed and everyone went down to the lake to skate. Mrs. Gladstone had stayed in her room tonight because she had been out all day and was too tired to sit at the table.

"Mrs. Gladstone's got weak knees," Judy said.

"Judy!" Mary scolded. "Mrs. Gladstone has arthritis, so don't speak of it jokingly. She is a very wonderful lady."

"Oh, she is, Mama!" Judy nodded her head until her pigtails waggled.

"I'll bet she's rich," Bill chimed in. "Squalie Bradshaw says she's got money somewhere."

Fred's brows puckered in a dark frown. "Son," he said, "I've told you that I don't want you running around with Squalie Bradshaw. He's a wild one and has some wrong ideas. He's even quit school."

"But he lives next door!" Bill protested. "And he drives a truck for Grizwald's. When the boss says to work with him, what shall I do?"

"You can be pleasant to him," Fred conceded. "But you don't need to chum with him."

"He's not so bad," Bill said, stubbornly.

Fred didn't answer. He ate his dinner silently so Mary tried to smile and changed the subject.

THE telephone rang and Peg hurried to answer.

"It's for you, Mama," she called, so Mary went to the hallway. It was Annie Ebermyer, who was trying to get the old group of college girls together. Could Mary let them come to her house for the Christmas party?

Mary felt her heart thud. Imagine her friends in her living room with the worn-out carpet and the bumpy old sofa. She loved every one of them, but she just couldn't invite them here until she had a new carpet.

"I'm so rushed," she said, weakly.

"I know," Annie Ebermyer agreed. "And my house is full of guests. We'll just wait until we hear from you, Mary."

Mary's hand trembled as she put the receiver back in its cradle. Peg touched her shoulder, and Mary knew she had heard everything. She forced a smile. She had always tried to be an example of cheer and courage to her children.

"I will have the group here," she decided aloud. "Peg, how will it look if we take up the carpet and wax the old pine floor? And we'll put Grandmother McMillen's paisley shawl over the lounge. If we hurry, we can tint the curtains tonight."

Peg's arm went around her mother tenderly, and Mary felt her fresh young cheek against her own.

"Mama," she said, "you're an awful dope to do it. But I love you for it. I wish I had your spirit."

"You have, dear," Mary said, trying not to show what an effort she was making.

Peg shook her head. "I don't think I could have my friends here on a bare floor," she said, doubtfully.

"Nonsense!" Mary scoffed. "We'll have everything else so pretty no one will even notice!"

At that moment Judy came out of Mrs. Gladstone's room ready to cry.

"Judy!" Mary stooped to gather her in her arms. "What is it, dear?"

"It's the weatherman! Oh, Mama, Mrs. Gladstone's television says we're not going to have a white Christmas in Lakeview!"

"He might be wrong," Mary soothed her. "Anyway, let's not worry until it really happens."

She turned to Pat and Bill who wanted to ski, "We'll have a shining, white Christmas," she reassured them, as she hurried into the living room to take down the curtains.

It was a busy evening and by the time she was ready for bed she was very tired.

"You work too hard, honey," Fred said kindly as he looked at her over the top of the evening paper.

"I don't mind the work," Mary answered, "but sometimes — well, I do worry about the children. They're planning on going up to

Twin Peaks to ski and that's thirty miles away!"

"They can't go!" he said firmly.

"But how can we keep our children home if all their friends go?" she demanded.

"We'll have to interest them, Mary. If we had a new carpet we'd give a party."

His eyes searched hers. "Peg told me you're having your group in spite of everything."

"Why certainly!" Her dark eyes flashed. "Do you think I'd let our children think of those things as barriers to happiness. I'll see that they have more fun here than anywhere else."

FRED suddenly smiled. "You are a trooper!" he beamed. "Any man can feel rich with a wife like you, Mary." He touched her hand. "I've been thinking, honey. We can get a carpet and a sofa on credit."

She sighed, achingly. She wanted them so much, but Fred must have peace of mind, and debts worried him, especially because he worked on commission and business slowed up after Christmas. If they were going to spend money, she wanted most of all to help Bill get that old car. A boy needed something like that to work on in his own back yard.

"Fred. . . ." She took a deep breath. "I'd rather buy that old car for Bill."

"So would I!" he laughed. "How did you know I would, Mary?"

"Oh, I always know," she said. "We feel the same way about the children."

"Well then, let's wait about the carpet," he agreed. "The company might give the bonus checks on Christmas Eve."

"But Christmas Eve is day after tomorrow," she told him.

He opened his wallet and took out five ten-dollar bills.

"Wrap this as a gift for Bill," he told her. "I've been saving a dollar at a time."

Mary couldn't speak as she took the money. This fifty dollars meant Fred had been skimping on his lunches and Saturday golf and he hadn't had his hair cut so often. But he has a son, she thought, as pride flowed through her, and that makes up for any sacrifice.

It was nearly noon the next day when she finished hanging the clean, tinted curtains in the living room. She stood near the window to admire them. Then she saw Squalie Bradshaw drive the truck beside the curb, and there were Judy and Mrs. Gladstone in the seat with him.

Mary rushed out the front door.

"Look, Mama!" Judy called. "Squalie drove us home!"

"The wheel came off my chair," Mrs. Gladstone explained. "Then this nice boy came along and brought me home. It's been a real pleasure up here in the front seat."

Mrs. Gladstone's usually pale face was pink and smiling, and her eyes had a gay twinkle.

Squalie grinned as he turned to her. "I'll carry you," he said.

"My! I do appreciate all this," she laughed. "What is your name, young man?"

"Charlie Bradshaw," he answered.

"We call him Squalie," Judy interrupted.

Mrs. Gladstone frowned.

"That sounds like baby-talk, Judy. I think it's high time we call him Charlie."

Charlie straightened his shoul-

ders, and he seemed even taller than his six-feet-two as he went up the steps carrying Mrs. Gladstone.

Judy ran off to play but Mary followed them inside.

"Well!" Mrs. Gladstone sighed happily. "Thank you, Charlie. Will you come to see me real soon?"

He was looking at her television set.

"We could watch television," she offered. "I quite enjoy the football and the bowling."

"Yes," he said eagerly. "And the basketball?"

"Do you play basketball at school?" she questioned.

"I don't go to school." His voice was suddenly sulky.

She sat bolt upright. "You don't go to school! Now tell me why a boy your age isn't going to school?"

He shoved his hands in his pockets. "I have to work," he said. "Anyway, school is the bunk."

He shut the door behind him and a minute later the truck roared down the street.

"Tell me about that boy," Mrs. Gladstone demanded. "I must know, Mary."

MARY sat down beside her and explained about Charlie. He lived with his father in the rooming house next door; but his father was gone for months at a time. So Charlie had sort of grown up all alone, and people in the neighborhood didn't invite him in because he seemed rather wild and mean.

"We should all be ashamed," Mary said, bending her head. "I thought today how kind he was when he carried you in."

Mrs. Gladstone's blue eyes had little sparks in them.

"I'd be mean, too, if a whole neighborhood treated me that way," she snapped. "Something should be done about that boy!"

Yes, something should be done about him, Mary thought as she went back to the kitchen to polish the silver, but Fred seemed determined to ignore him.

She had just sat down at the table and opened the chest when Mrs. Gladstone came to the doorway.

"Mary. . . ." Her voice trembled and her hand was unsteady on her cane. "My — my purse — is gone!"

Mary wet her lips as she sat there staring at Mrs. Gladstone.

"There was a lot of money in it, Mary," she went on. "And my diamonds were tucked down inside."

"Now tell me," Mary began, "where do you remember seeing it last?"

Mrs. Gladstone explained she had it that morning when she and Judy went to visit the rest home, but after she was in the truck she wasn't sure whether she had it or not.

"Let's call Charlie," Mary suggested. "We can get him at Grizwalds!"

Mrs. Gladstone shook her head.

"No," she said, "that would cast suspicion on a boy like Charlie. No, I'll just wait awhile."

She went back to her room, determinedly.

The day dragged by. Every time the telephone rang, Mary hoped it would be news about Mrs. Gladstone's purse.

When Fred came home she told him about it, and they went together to her room to suggest that she call the police.

"I won't do it," she said. "Everyone will blame Charlie. I like that boy. I want to help him. He has good eyes and a kind mouth when he isn't hurt about things, and this would hurt him. It might be the end of his job and send him off alone somewhere without a friend. No, a boy's soul is worth more than money or diamonds."

"But the police . . ." Fred argued.

"No!" she said. "I can afford to take a chance on a boy like Charlie. I'm going to wait and trust the Lord. And I'll be obliged if you won't tell the children or anyone else about it."

THE next day was the sunniest December twenty-fourth in Lakeview's history. Mary stood at the kitchen window watching Judy sitting on the porch steps.

It doesn't look like a white Christmas, Mary thought with a sigh, and in more ways than the weather. Fred had been told he wouldn't get his bonus check, and Bill hadn't come home until midnight. Peg had been baby-sitting until even later. Fred had spoken so gruffly that Bill had gone straight up to bed.

She and Fred were heartsick with worry over Peg and Bill. They were at the age when the world outside their home seemed a very fascinating place. Children should appreciate their homes and their parents more, she thought fiercely, biting back the tears.

It was time for Mrs. Gladstone's ten o'clock glass of milk, so she took it to her room.

The place was cluttered with bits of wrapping paper and gay ribbons, but Mrs. Gladstone was not there.

"She took a taxi," Judy explained when Mary stepped out on the porch and looked up and down the street. "She wanted to go alone, Mama, to visit her friends. She was all dressed up in her rose taffeta dress and her fur cape."

Mary sat down on the steps beside her and gazed up at the sun. Neither spoke for a moment, then Judy pressed her head against her shoulder.

"Mama," she said, "you told me the McMillens will have a shining white Christmas even if it doesn't snow. Remember?"

"Yes, dear," Mary answered, carefully. "What I really meant was that being grateful for the Lord's blessings makes us shine inside. We have so much to be grateful for, Judy. We have each other and Daddy and Peg and Bill. . . ."

Judy jumped to her feet.

"Mama, let's dress up pretty, the way Mrs. Gladstone did. She says we owe it to each other to look our prettiest. May I wear my pink dress with the ruffles?"

Mary's laugh was like a bell.

"All right! We'll do it. Peg can wear her blue silk, and I'll wear my green lace."

"Goodie!" Judy bubbled over. "Let's be all dressed when they come home. We'll make everything shine, Mama!"

MARY had called Fred earlier, asking him to pick up Bill and Peg and call at the rest home for Mrs. Gladstone who had been gone all day.

It was almost seven when they came in, Peg, rosy-cheeked with stars in her eyes, Bill with a big grin, and Fred smiling in his big, easy way.

"Mama!" Judy pulled her down

to whisper in her ear. "Look how they're smiling. I'll bet they're shining inside because they're grateful for us!"

"Of course they are," Mary whispered back.

"I couldn't find Mrs. Gladstone," Fred explained.

Bill swung around.

"Mrs. Gladstone! Why didn't you ask me, Dad? She took Charlie to buy him a new suit. He and I found her purse today. I guess you knew she lost it?"

FRED and Mary looked at each other, but neither spoke.

"Anyway," Bill hurried on, "it had been pushed back under a heap of packages in the truck. Charlie found it. We were on our way here with it when we saw her on the street. She insisted on this new suit for Charlie and one for me, too. Says we're both old enough for a real suit. I don't think Charlie would have accepted it, but I could see how much she wanted to dress him up, so I told him I was all for it. Hey! There's the truck now!"

Mary opened the door and Charlie carried Mrs. Gladstone inside and put her in a chair. She was holding her purse, and she looked at Mary with a significant twinkle in her eyes.

Charlie turned to go, but she caught his hand and held it in both her own.

"Mary," her voice had chimes in it. "There's plenty to eat, isn't there? For all of us, I mean?"

Mary looked at Fred, and her heart lifted and sang as he nodded his head.

"Of course there is!" she answered gaily. "Charlie, please stay for dinner. We'd love to have you."

"We sure would," Fred joined in.

Charlie bent his head, but not before Mary had seen his lip tremble.

"I . . . can't . . ." he began.

"He'll stay!" Bill said heartily and slapped him on the back.

Soon everyone was busy unwrapping packages, but Mary and Fred were both watching Bill when he opened the box with the fifty dollars and the note that told him it was to help pay for his car.

"What d'ya know!" he gasped. Then he swallowed hard. "Thanks, Mom — and Dad," he murmured.

At last it was time for Mary and Fred to open their present which was an envelope addressed: "To the dearest parents in the world from Bill, Peg, and Judy."

Mary could hardly breathe as she unfolded the paper inside. It was a gift certificate from the Lakeview Furniture Company, giving them their choice of new carpet and a sofa!

Silently she smiled at them. Tears were glistening in her eyes, but they made everything more shiny bright. While she and Fred had been struggling to give their children a happy Christmas, their children had been working overtime to get something for them. Their love was the perfect, shining gift.

She looked around at the happy faces. How wonderful, she thought, to have a family and to share our blessings with Charlie and Mrs. Gladstone.

She met Fred's eyes, and his smile was young again and confident.

"It's a beautiful world, Mary," he whispered gently, "a very beautiful world!"

A Message and an Answer

From a Visiting Teacher

LAST night she spoke in sacrament meeting. She was calm and poised and charming. Her talk was outstanding in that my youngest child listened with as rapt attention as the older members of the congregation. Her talk lasted only ten minutes, but I gloried in her radiance, her enthusiasm, her sincerity.

I remembered back two years, to the first time we had called at her home as Relief Society visiting teachers. We had been told by the former pair, "Well, you won't get to see her, she works — and they never come out to anything anyway." But, I reasoned, they are members, perhaps we should make the effort.

Our district included two schoolteachers, and by starting late in the afternoon we could find them at home — and lastly call on *her*. On the first visit she was distant and brittle. The second time she didn't answer the door. Perhaps she wasn't at home, but all the evidence pointed to the fact that she was avoiding us.

However, after that time she always received us, but when we stated the topic of our message, she would say "Oh" and quickly change the subject. But we persisted in making our friendly visits and could see her gradually becoming more receptive. We would include in our conversations thoughts from the message and finally state the scriptural quotation before we took our leave.

A most satisfying experience was the day she chided me for having to read parts of the lesson because I was not adequately prepared. Then we knew that she was accepting our teachings, if not actually looking forward to them.

After about a year of visits, we were able to discuss the message *with* her, a great satisfaction.

And then, one night she and her husband called to take their children home from a dance. We were friendly with them and were almost their only friends in attendance, although many folks were familiar to them. They danced a few times and said they wished it had occurred to them that older people were welcome — they loved dancing and would enjoy helping to put over an affair such as that.

I mentioned this to members of the bishopric. Our M. I. A. was just then in need of new dance directors. They were approached, and after some months, finally felt needed enough to accept the position.

These days they attend Sunday School with their children, instead of delivering them to the door and going home to work in the garden or lounge in front of the fire. They also attend sacrament meeting frequently.

The worth of souls is great in the eyes of the Lord. How can we help our Relief Society visiting teachers to know that their visits may help some choice sister to become active and to lead her family into activity?

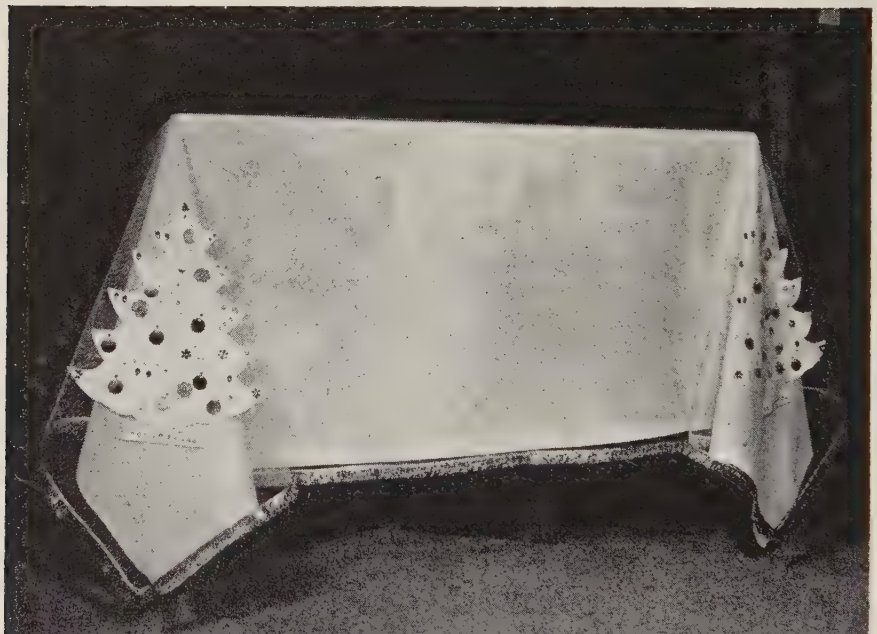
Five Ways to Put "You" in Yuletide

Barbara Williams

MAYBE you're planning a big open house during the holiday season, or maybe you're hoping friends and relatives will visit informally, but Christmas will be more colorful for your guests (and more fun for you), if you will put yourself into your table settings. And what better way to personalize a table than with a bright, new, handmade cloth?

Fabric counters are now displaying cheery yard goods that are both extra wide and easy to launder. And notion counters offer star and holly shaped sequins, pre-cut felt in Christmas *motifs*, tinkling bells, and gay assortments of fringes, braids, and trimmings to send any Mrs. Santa scurrying for needle and thread. Here are five ideas to help you get started on a merry Christmas:

1. Probably one of the easiest and yet most versatile tablecloths can be accomplished with a solid color fabric of red,



Hal Rumel

DAINTY TABLECLOTH MADE OF PINK NYLON NET FRINGED WITH GOLD

White felt Christmas trees, adorned with pink sequins and pearls, glisten from the four corners of this cloth designed by the Monument Park Ward Relief Society, Salt Lake City, Utah

Hal Rumel

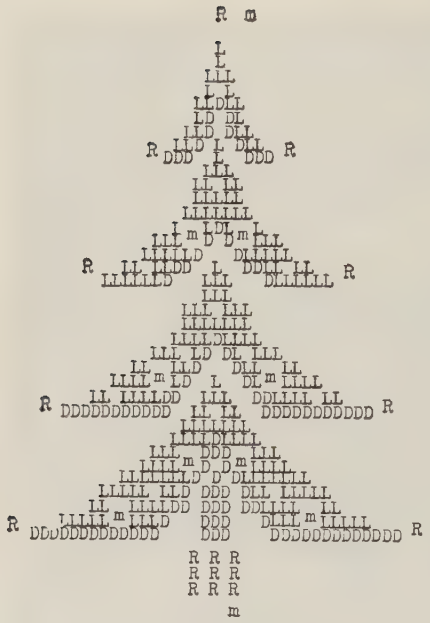
A GAY FELT CLOTH BRIGHTENS A SERVING TABLE FOR WARM CIDER

Whimsical Santas smile from the eye-catching, scalloped border of this cloth designed by Florence C. Williams

green, or pink (almost any material 42" or wider will do, but chino cloth is fairly inexpensive and irons with almost no effort), and a buttonholer. Cut the cloth and napkins in desired size and hem either by hand or machine. Next make ¾" buttonholes in *parallel pairs* ⅜" apart either around the border or sprinkled in the corners of cloth and napkins. The buttonholes must be in pairs because through them you will tie jingle bells (with narrow ribbon of contrasting color) which can be removed when the cloth is laundered. If the material you select is thin, be sure to use a double thickness under the buttonholes. For variety of decoration, tie small candy canes, sprigs of holly, or miniature tree ornaments through the holes.

2. Table talk will be lively over a cloth of bright red and white striped chintz fringed with red. For napkins choose a fabric of solid red, and applique candy canes from the striped material — cut diagonally, of course. Tiny bells tied through buttonholes made on the canes (as described above) add extra interest.

3. Filmy and feminine, nylon net provides a setting for the most special Christmas occasion, yet is one of the most inexpensive fabrics available. Sew wide satin ribbon or metallic fringe or lace around the border, and applique the cloth with felt Christmas trees, holly wreaths, or poinsettias. Rhinestones, sequins, and beads may be sewed to the felt or ribbon, or, if small enough, directly to the net itself. Nylon net must be dry cleaned or hand spotted when food is spilled, but since food stains don't readily show, the material requires little care. You may prefer to use another cloth under the net to help protect your table, however.



CROSS-STITCH CHRISTMAS TREE DESIGN

R — RED
L — LIGHT GREEN
D — DARK GREEN
M — METALLIC THREAD

4. For the homemaker with more time, cross-stitch embroidery on white linen or Indian head is classic in appeal. Search the needlework catalogs for Christmas designs, or better yet, create your own sleighs, stars, or angels. A simple Christmas tree pattern may be used.

5. Perhaps the most colorful and interesting cloths of all can be made from bright red or green felt, decorated with original or packaged Christmas *motifs*. Although impractical for a dinner table since the cloth must be dry cleaned, felt makes a festive covering for an *hors d'oeuvre* table or to center a hot cider punch bowl, where there is little danger of spilling. Felt needn't be hemmed and, therefore, lends itself to unusual scallops or peaks around the border. Gay center runners of felt with Christmas applique may also be used on top of your washable cloths.

There they are — five ways to put "you" in Yuletide. But may we add a sixth? Why not purchase an extra length of material to "put yourself" as well in a gift for someone special?

Mountain Climber

Lula Walker

Ambition lights my son's young eyes,
He's always asking "why" and "how."
To untold heights he's bound to rise
Some distant day, but as of now
He doesn't dare go very far —
His Everest — the cookie jar.

Selma Larson Spjut Makes Ski Sweaters and Crocheted Tablecloths

SELMA Larson Spjut, Salt Lake City, Utah, has knitted a beautiful ski sweater for each of her two children and her seven grandchildren. Beautifully designed and made of all-wool yarn, these sweaters are treasured by the family, of Swedish descent, who enjoy outdoor activities. Mrs. Spjut also loves to crochet, working patiently on edges for smaller tablecloths and also completing large, decorative tablecloths such as the one in Queen Anne design illustrated in the picture. Gift items, such as crocheted doilies and knitted ski gloves, have been presented to many relatives and friends. Mrs. Spjut's cooking recipes for Swedish dishes have been shared with friends, and she is an excellent cook and gracious hostess. She is a devoted member of Relief Society.

Frosty Verse

Eva Willes Wangsgaard

A tree must be a poem sung
With silent rhythms marking time,
For where the evening fog was hung
The trees are lyrics done in rime.

The New Day

Hazel K. Todd

Chapter 2

Synopsis: Lynn Marlow, a dress designer, who lives in Chicago and is engaged to David Talbot, returns to Springdale, her home town, to visit her Aunt Polly. She recalls the love she used to feel for Johnny Spencer.

WHEN Lynn reached the stream deep in the willows, without even remembering what Mr. Jensen had said, she seated herself on a smooth white rock and pulled off her high-heeled pumps and her nylons and dipped her toes into the gurgling water. It was sharply cold, telling of melting snow somewhere up the mountainside. But after a few minutes her feet became accustomed to the cold and she was lost to the tingling sensation, lost because hundreds of memories floated to life among the willow trees and whispered to her from the cobblestones.

She and Johnny were pounding the bark off a willow limb for spring whistles. She and Johnny were racing up the stream in their bare feet, slipping on the rocks, falling in the water, chasing water skaters. It was so much fun to chase water skaters. She remembered, with a little embarrassment, how Johnny had caught her when she was quite a young lady, chasing water skaters, because, in a moment of reverie, a big long one had looked so inviting.

But now the years sped away, and she and Johnny walked along the path on their graduation night. It was after the exercises, after the dance, and the moon spread white light through the willow branches. She thought, *how handsome he is with his dark hair and the white boutonniere.* Her graduation frock was lovely. She had designed it all herself. Aunt Polly had spent days on the ruffles. It was pink and white, and Johnny had told her it was the most elegant thing he had ever seen. "Of course," he had qualified, "because it's for you."

Johnny had plucked some of the violets to put in her hair. And with his arms about her, he had said, "They are purple like your eyes, Lindy. I hope our children all have purple eyes. And all the little girls we will name Lindy."

And she had laughed at his foolishness.

But then had come the shadow. He had held her hands tightly in his. "Oh, Lindy, you can't go away clear to Chicago. It's too far. You don't need to be a dress designer. Let Uncle Merideth, or whoever he is, give it to some other girl. Haven't we always said we belong together since we're both orphans, you with Aunt Polly, and me with my grandmother? Stay and let's plan our house by the mill."

But it had sounded so thrilling to go all the way to Chicago and learn to be a dress designer. Since she was a little girl she had drawn pictures for Aunt Polly to follow to make her dresses.

Anyway, with Johnny's arms

about her, the future seemed like a bright promise as she assured him, "There will only be a year, and then I will come back, and we will build the house by the mill and live happily ever after."

BUT the year stretched longer and longer. Each time she mentioned going home Uncle Merideth put her off with lavish praise for her work and bright promises for the future. And Lynn loved her work. She would sit by the hour fascinated with the creations that came from her pencil. Johnny's letters begged her to come back. His pleas became more urgent, until one day in early spring, Lynn, remembering the path through the willows, the long walks and all the things they had done together, knew that she must go home to the house by the mill. Suddenly she could hardly wait to tell Uncle Merideth that this time she was really going.

Then came the shocking news from Aunt Polly. Johnny's grandmother had died, and Johnny had joined the Marines. Next she knew he had married a Southern girl with dark hair. Aunt Polly had sent her a picture clipped from the town paper.

At first it had been hard for her to realize that she had lost Johnny. She would wake suddenly from a sleep where she and Johnny were chasing water skaters or she would sit up in bed to find that she was not dancing with Johnny, not sipping sodas in Mr. Jensen's drug store.

Uncle Merideth had been very good to her. He patted her shoulder, praised her work, and gave her another promotion. So she threw herself into her work with such zeal that twice Uncle Merideth suggested she take a trip to Springdale for a rest. But she never went. And since time has a way of mending heartaches, she began to put her sorrow away. Until the letter from Aunt Polly saying that Johnny had brought his wife and two babies home, a boy and a girl, and he was building a house. That night Lynn cried in her pillow for the house by the mill that should have been hers.

Twice Aunt Polly came to Chicago to visit Lynn, but she didn't like the long rides, and she was not used to the crowds of people. It all made her so nervous that she told Lynn, on the last visit, that she would never make the trip again. "Oh, Lynn," she said, "why don't you come home! I can never get used to your absence. You have been gone so long."

But not until Aunt Polly's letters began worrying Lynn, could she bring herself to go back to the scenes of her childhood.

BUT now there was David Talbot. He had walked into her life one day when she sat on a green sloping hillside. She had been riding alone through the forest preserve. It was a warm day in spring, and the green hillside had looked inviting, stretching away to the edge of the trees. So she had stopped the car and accepted the invitation of the rich green carpet. The grass was soft and cool and the air fresh and sweet with only the faintest hint of a breeze. Sitting there, leaning on her arms with her hands anchored in the grass, she was oblivious to all else save the pleasantness of the surroundings. And then she heard the click of the camera.

She looked up at David standing

there with his camera. He was tall and lean, with a thatch of blond hair, and he was smiling in a captivating sort of way.

"Forgive me, for taking your picture, Miss Meadow Nymph," he said with perfect ease. "But you see, I have been tramping about looking for something to shoot. And when I saw you sitting there with your hair blowing like that I knew I could never find anything half so lovely again."

"Oh," Lynn said, a little embarrassed, and started to scramble to her feet.

"Oh, please don't get up," he said. "It looks so pleasant there in the grass. Would you mind if I sat down a minute beside you?"

IT was so easy to sit there and talk with him. As they talked they learned they had mutual friends, and their wards were quite close to each other. And it was so natural to go on seeing him, and even to promise to marry him. Except, that night she couldn't sleep for remembering the path through the willows, and the house by the mill.

David was already a successful architect and he planned for her a lovely home on a hillside that they both loved. He wanted to begin at once, but, somehow, Lynn kept waiting.

Then one night David was very quiet. She walked with him to the door to say goodnight. He looked at her with his calm sincerity. "Lynn," he said, "more than anything else in all the world I want to make you my wife. But I cannot share you with a ghost from the past. If you can't forget this — Johnny, then I want to free you from your promise and go out of your life."

As she looked into his face and felt his quiet strength, a warm security possessed her. "David," she said, "let's make it an autumn wedding."

And so they planned.

Aunt Polly wrote she hoped Lynn would be happy, but wouldn't she please come home for a visit before the wedding?

Still Lynn had not quite been able to make up her mind.

And then she realized there was something wrong in Aunt Polly's letters, little hints about letting the garden go, about not doing my sewing, about phoning for groceries, instead of driving the car. Lynn knew then she must go to Aunt Polly.

She chose a time to tell David when they were sitting on the grassy slope of the countryside. For awhile he didn't say anything. And Lynn hurried to explain that it was Aunt Polly, that she was sure Aunt Polly was ill or something.

David put his hand under her chin and looked into her face. "Please, my dear Meadow Nymph," he said with his easy smile, "I do not want you to think I disapprove of your going home. By all means go to Aunt Polly."

"But I want you to take me."

He looked at her as though there was something hidden in the purple depths of her eyes that he longed to find. "No, Lynn, I want you to go alone, back to the scenes of your childhood, back to the things you used to do. Live with them, and then, one day when you want me to come, I will be waiting."

And then she knew she had never quite promised her whole self, not

because she didn't want to, but because she was not sure that part of her was not back on the willow path, back in the house by the mill.

* * * * *

THE quick, sharp cry of a child suddenly obliterated past visions. With a start, Lynn pulled her feet from the water and realized that they were quite numb with cold. At the same time, she caught sight of the tousled head of a child struggling about in the grass and leaves by the trail.

Barefoot, she ran to it, a little girl, with a mass of red-gold curls tangled about her head. Quickly she picked the tot up in her arms to find her knee scratched and bleeding. The little girl looked up at Lynn with fright-filled eyes.

With a tissue, Lynn wiped the blood and leaves from the little knee and found it was not more than a scratch. She sat down with the child in her lap, on an old stump that she had sat on many times before to pull slivers from her feet or to wipe the water from them.

"Look," she said, wrapping her handkerchief around the injured knee, "we will fix it all up like new."

The little girl looked up from the bandage into the face of her benefactor. And then she squirmed out of her lap to the ground. "Peter," she called in a frightened little voice, "Peter, come get me."

And then she saw a pair of eyes in a freckle-sprinkled face, peeking furtively through a willow clump.

"Is that Peter?" Lynn asked, catching hold of the little girl's hand.

But the child quickly withdrew her hand and ran half crying toward the place where the face had so suddenly disappeared.

Lynn snatched her shoes, and slipped them onto her feet, as she ran after the child. And in a few minutes she had caught up with the two of them making a fast getaway down the trail.

The boy stopped, undecided, on the path with the small girl clinging frantically onto his hand. The wrong words might send them scurrying away into the bushes. She looked about her quickly. A willow branch swaying gently near, caught her eye.

"Did you ever have a willow whistle?" she asked, thankful to the willow.

"Course we did," the boy said. "Our Dad makes us whistles."

"Does he?" Lynn kept watching the boy's face. There was something familiar about the way the hair fell over his forehead. "If we had a knife, we'd make a whistle."

SHE pulled down the willow limb and broke it from the tree. A long piece of bark twisted loose, leaving a naked slippery strip. "Just right if we had a knife."

For a minute the boy stood quite aloof. Then he said, eyeing her keenly, "I got one." He dug into his pocket and brought out a battered pocketknife.

Again he stood, half undecided, and then he handed it to her.

As she pounded the bark from the willow with the handle of the knife, the two children watched, the little girl hanging to her brother's shirt.

A strange thing to be doing, Lynn thought. Her eyes went again to the boy's face. His hair — and his

eyes. Somewhere in the past there were dark gray eyes, fringed with heavy lashes. She laid the whistle down a minute and looked into their inky depths. And as she did, a chill froze her, for, with sudden recognition, she knew those eyes. She knew them without a doubt. And they fit perfectly into the surroundings, the creek, the willows, the whistle lying on the grass, everything! They were Johnny's eyes!

These, then were Johnny's children — children who might have been hers. She looked at them standing there, and a wave of longing swept over her. But all that was long ago. There was no need to be disturbed. Yet her hands shook so that she was unable to replace the bark on the willow limb. *This is silly,* she thought, *but I can't stay here now. I have to think.*

She laid the whistle down hurriedly again beside the knife. Her mind was working frantically as though she were a culprit trying to escape capture.

"I'm sorry," she said in confusion. "I must go. Get your father to make a whistle."

She got hurriedly to her feet, avoiding their eyes. And with her heart thudding dully with an old familiar ache, she went down the willow path to Aunt Polly's.

(To be continued)

Familiar Face

Gwen Marler Barney

I know you as I know my dearest friend,
Your grief is mine, your laughter and your look.
How strange that you should walk so close to me,
Yet I should find you only in a book.

Cliff-Dwelling Mother

Ruth H. Chadwick

You toted rocks and mortar up the tall,
Thin ladder reaching skyward to a door,
And built a room against the stony wall
High above the valley's verdant floor.
You made a home within that rock-formed cell,
So drab, yet safe from enemies below.
There you found a way, providing well
For each day's needs, your mother-heart aglow.
You bore a race of stout and fearless men,
Nurtured at your bosom, taught from birth
To walk with faith though danger lurked, and then,
Through discipline and toil, to prove their worth.

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 21 — Lessons in Obedience

Elder Roy W. Doxey

(Text: Doctrine and Covenants, Sections 30 and 31)

For Tuesday, February 2, 1960

Objective: "Be faithful unto the end, and lo, I am with you . . ." (D & C 31:13).

A conference of the Church was appointed for September 1830, but just prior to this assemblage the Prophet Joseph Smith and others had gone to stay with the Whitmers at Fayette township, New York. As we have learned from Lesson 18, Hiram Page claimed to receive revelations for the Church. When the Prophet learned about Brother Page and his seer stone, it brought sorrow to him because of the influence which Satan had upon some of the members of the Church in deceiving them. Because of these conditions, revelations numbered 28 and 29 were received.

When the September conference convened, the subject of the seer stone was discussed. It developed that Brother Page and those who had been influenced by him recognized that only one person was empowered to receive revelation for the Church. They, therefore, renounced the purported revelations and harmony was restored. It was at the conclusion of this conference that the two revelations pertaining to this lesson were received — Sections 30 and 31.

In What Do You Place Your Trust?

The short revelation numbered Section 30 is directed to the three sons of Peter Whitmer, Senior, at whose home the Prophet was staying. Before this time, the Lord had made known that these men — David, Peter, and John — had a calling to make known the truths of the everlasting gospel. This opportunity to participate in the Lord's work was to be of utmost worth to them in bringing souls unto the Lord. (See Sections 14, 15, and 16.) The time had now come when they were to "declare repentance unto this generation." (See Section 30:4, 5, 9-11.)

It appears that the revelation to David Whitmer (verses 1-4) constitutes a rebuke for his following Hiram Page with his purported revelations. The words of the Lord to David may also be pertinent to us as a lesson in obedience. Consider yourself as being taught by the Lord in these words:

> . . . you have feared man and have not relied on me for strength as you ought.
>
> But your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded (D & C 30:1-2).

As a member of the Church, wherein have you trusted in man rather than trusted implicitly in the word of the Lord? How often have you, as a worker in the Church, considered the things of the earth (world) to be of more importance than the work of your Maker? Have you given heed to the Spirit and to those who have been placed over you, or have you been influenced by other considerations, be it men, women, or the material things of life? If so, how thankful we should be for the principle of repentance, a part of which is the resolution to do better.. What lesson does this provide for us? We must lay a secure foundation on the principles of truth with the knowledge that deviation from the course of the Lord leads to lost privileges and blessings.

Lesson From the Life of Thomas B. Marsh

In the application of the lesson objective and to understand Section 31 of The Doctrine and Covenants, we should know something about Thomas B. Marsh to whom this revelation was directed.

The life story of Brother Marsh affords us an opportunity to learn several lessons. In addition to the important principle of obedience, we learn lessons of the necessity to follow the leadership of those over us in the Church, and that any person may depart from the truth, the consequences of which bring sorrow. Furthermore, repentance may not always restore one to his former standing in the kingdom of God.

For a period of about eight years Brother Marsh was a devoted member of the Church, but in a year of apostasy, when several of the leading brethren became disaffected, he was excommunicated (in 1839). In 1857 at Florence, Nebraska, he was rebaptized and came to Utah where he spent his last days.

Spirit of Apostasy

Shortly after Thomas B. Marsh was baptized, the Lord gave a revelation, Section 31, directed to him through the Prophet Joseph Smith. Of special interest to us are verses nine and twelve which read as follows:

> Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast. . . .
>
> Pray always, lest you enter into temptation and lose your reward (D & C 31:9, 12).

This counsel is prophetic in view of Brother Marsh's apostasy. Elder George A. Smith in a general conference address tells the following reason for this apostasy:

> When the Saints were living in Far West, the wife of Marsh and Sister Harris agreed to exchange milk, in order to enable each of them to make a larger cheese than

they could do separately. Each was to take to the other the "strippings" as well as the rest of the milk. Mrs. Harris performed her part of the agreement, but Mrs. Marsh kept a pint of "strippings" from each cow. When this became known the matter was brought before the Teachers, and these decided against Mrs. Marsh. An appeal was taken to the Bishop. He sustained the Teachers. If Marsh had obeyed the Revelation and governed his house in humility and with steadfastness, he would have righted the wrong done, but instead of doing so, he appealed to the High Council. Marsh, who at the time was President of the Twelve, possibly thought that the Council would favor him, but that body confirmed the Bishop's decision. He was not yet satisfied, but appealed to the First Presidency, and Joseph, the Prophet, and his two Counsellors consented to review the case. They approved the findings of the High Council. Was Marsh satisfied then? No. With the persistency of Lucifer himself, he declared that he would uphold the character of his wife, "even if he had to go to hell for it" (*Doctrine and Covenants Commentary*, Revised Edition, page 167).

Follow Leadership

Concerning this circumstance, Elder Heber C. Kimball told a Salt Lake congregation that about the time Brother Marsh was preparing to leave the Church, he received a personal revelation consisting of from three to five pages, which he read to Brothers Kimball and Brigham Young.

> In it God told him what to do, and that was to sustain brother Joseph and to believe that what brother Joseph had said was true. But no; he took a course to sustain his wife and oppose the Prophet of God, and she led him away. . . .
>
> We told him that if he would listen to that revelation he had received, he would be saved; but he listened to his wife, and away he went (*Journal of Discourses*, 5, pp. 28, 29).

The seriousness of Marsh's apostasy is indicated in the further comment made by Brother George A. Smith upon the occasion mentioned above.

> The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the "Mormons" were hostile to the State of Missouri. That affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs (*Doctrine and Covenants Commentary*, Revised Edition, page 167).

Man May Fall From Grace

In a short autobiography, Brother Marsh wrote that after he had apostatized he went to Richmond, Missouri, where he met David, John, and Jacob Whitmer, and Oliver Cowdery, who had all apostatized:

> I enquired seriously of David if it was true that he had seen an angel, according to his testimony as one of the witnesses of the Book of Mormon. He replied as sure as there is a God in heaven, he saw the angel according to his testimony in that book. . . . I interrogated Oliver Cowdery in the same manner, who answered similarly (*Millennial Star*, Vol. 26, page 406).

It will be remembered that Thomas B. Marsh, as one of the members of the first Quorum of the Twelve, was a testator to the truth of the book of Doctrine and Covenants. A general assembly of the Church was held in Kirtland, Ohio, on August 17, 1835, to take into consideration the work of a committee appointed to compile the revelations into a book. This action was taken "to see whether the book be approved or not by the authorities of the Church: that it may, if ap-

proved, become a law and rule of faith and practice to the Church." During the course of the meetings, Brother W. W. Phelps read the written testimony of the Twelve, as it appears in the "Explanatory Introduction" to The Doctrine and Covenants. (The minutes of this assembly comprise chapter 18 of the *Documentary History of the Church*, Volume II.)

Notwithstanding the great manifestation which came to the three special witnesses of The Book of Mormon and the Lord bearing record to the souls of the witnesses to The Doctrine and Covenants through the Holy Ghost shed forth upon them, some of these witnesses apostatized and were excommunicated. It is not our present purpose to suggest all of the reasons why men having such testimonies do depart from the truth, but the important thing for us is to learn lessons from the experiences of those who have become apostate.

When The Church of Jesus Christ of Latter-day Saints was organized, the Lord declared that a person might fall away from the truth.

> And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. . . .
>
> But there is a possibility that man may fall from grace and depart from the living God;
>
> Therefore let the church take heed and pray always, lest they fall into temptation;
>
> Yea, and even let those who are sanctified take heed also (D & C 20:29, 32-34).

From What Do Men Fall?

And so it has been. But from what do men fall away? Here is Brigham Young's answer:

> Everything that there is good, pure, holy, god-like, exalting, ennobling, extending the ideas, the capacities of the intelligent beings that our Heavenly Father has brought forth upon this earth.

What will the apostate receive in exchange? Continuing, President Young said:

> I can comprehend it in a very few words. These would be the words that I should use: death, hell and the grave. That is what they will get in exchange. We may go into the particulars of that which they experience. They experience darkness, ignorance, doubt; pain, sorrow, grief, mourning, unhappiness; no person to condole with in the hour of trouble, no arm to lean upon in the day of calamity, no eye to pity when they are forlorn and cast down; and I comprehend it by saying death, hell and the grave. This is what they will get in exchange for their apostasy from the Gospel of the Son of God (*Journal of Discourses*, Vol. 16, page 160).

When Brother Marsh returned to the Church, he bore witness that his period of apostasy was one of misery and affliction. He stated:

> . . . let no one feel too secure; for, before you think of it, your steps will slide. You will not then think nor feel for a moment as you did before you lost the Spirit of Christ; for when men apostatize, they are left to grovel in the dark (*Journal of Discourses*, Vol. 5, page 206).

Follow a Straight Course

But what is it that leads members of the Church from the truth? In the case of Brother Marsh, it seemed such a small thing in what his wife did, but he, as he confessed later, was a very "stiffnecked man." Many times it is the small, inconsequential thing that leads one away, as President Young one time put it:

Very trifling affairs are generally the commencement of their divergence from the right path. If we follow a compass, the needle of which does not point correctly, a very slight deviation in the beginning will lead us, when we have traveled some distance, far to one side of the true point for which we are aiming (*Journal of Discourses*, Vol. 12, page 125).

On the other hand, if we adhere to the commandments of the Lord, keeping a steady course on the straight way to eternal life, we shall secure to ourselves joy and happiness in this life and the crown of righteousness in the life to come. In this connection, The Book of Mormon prophet, Alma, counseled his son Helaman by making reference to the compass or director which worked according to their fathers' faith in God, as follows:

Therefore, they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions.

And now, my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass (now these things were temporal) they did not prosper; even so it is with things which are spiritual.

For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land.

And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise. . . . see that ye look to God and live . . . (Alma 37:42-45, 47).

What else is there which leads people from the kingdom of God? As in the case of Thomas B. Marsh, it was an unwillingness to follow the leadership of the Church, but to become a law unto himself. When men and women feel that they can flaunt the laws of God and thereby become independent of the counsel of their leaders in the Church, whether it be the bishop, stake president, or the General Authorities, they set for themselves a course of action, which, if not repented of, will lead to loss of the Spirit of the Lord and eventual apostasy.

Notice how this rejection of the counsel of those over Brother Marsh lost for him the spirit of the Lord in the case mentioned above by Elder George A. Smith. The loss of the Spirit brought blindness to him, and he spent his time in looking for the evil:

. . . and then, when the Devil began to lead me, it was easy for the carnal mind to rise up, which is anger, jealousy, and wrath. . . . I thought I saw a beam in Brother Joseph's [Smith] eye, but it was nothing but a mote, and my own eye was filled with the beam . . . and as Brother Heber [Kimball] says, I got mad, and wanted everybody else to be mad. I talked with Brother Brigham and Brother Heber, and I wanted them to be mad like myself; and I saw they were not mad. . . . Brother Brigham, with a cautious look, said, "Are you the leader of the Church, Brother Thomas?" I answered, "No." "Well then," said he, "Why do you not let that alone?" (*Journal of Discourses*, Vol. 5, page 207.)

Contrast — Obedience and Disobedience

On the other hand, if Thomas B. Marsh had applied the admonition given him years before in the revelation from which this part of our lesson is taken (Section 31:9, 12), and, when the time of deviation from the straight course of the gospel plan began, if he had repented,

great would have been his blessings. Sometimes a contrast sharpens one's understanding of such possibilities. About the same period when Brother Marsh apostatized, Elder Parley P. Pratt partook of the spirit of apostasy. In relating his own experience, we may also learn a lesson.

About this time, [1837], after I had returned from Canada, there were jarrings and discords in the Church at Kirtland, and many fell away and became enemies and apostates. There were also envyings, lyings, strifes and divisions, which caused much trouble and sorrow. By such spirits I was also accused, misrepresented and abused. And at one time, I also was overcome by the same spirit in a great measure, and it seemed as if the very powers of darkness which war against the Saints were let loose upon me. But the Lord knew my faith, my zeal, my integrity of purpose, and he gave me the victory.

I went to brother Joseph Smith in tears, and, with a broken heart and contrite spirit, confessed wherein I had erred in spirit, murmured, or done or said amiss. He frankly forgave me, prayed for me and blessed me. Thus, by experience, I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other. And, being tempted in all points, even as others, I learned how to bear with, and excuse, and succor those who are tempted (*Autobiography of Parley P. Pratt*, 1874 Edition, pp. 183-184).

Summary

How does one lose a testimony of the gospel? It does not come abruptly, but, in most instances, gradually. We may well consider the masterful way in which the late Elder John A. Widtsoe answered this question.

Starvation of a testimony usually begins with failure to keep properly in touch with divine forces, to pray. Then desire to learn and to live the gospel law soon weakens. Sacred covenants are forgotten. Study of the gospel is set aside for some other study or activity. There is less and less participation in the life of the Church. Eyes are blurred so that the laws of life are forgotten. . . .

There are many attacks by the evil one upon a weakening testimony. Commonly, a feeling of superiority, ending in ambition for office, overshadows all else and leads to testimony starvation. Personal ambition has always been a destructive force in human lives. Sometimes, and closely related to the feeling of superiority, are false interpretations of scripture. These rise to such magnitude, though at variance with accepted, revealed Doctrine, that they endanger the spiritual life of the individual. The various cults that arise, like mushrooms, from time to time, are but variations of this manner of destroying a testimony. They can always be recognized, for they are in opposition to some principle or regulation of the Church.

Most frequently, however, the loss of a testimony is due to finding fault with one's fellow believers, and with the leadership of the Church. Every action of bishop, stake president, or General Authority seems wrong, to such unfortunate people. Their vision distorts the world and all in it.

The dying testimony is easily recognized. The organizations and practices of the Church are ignored; the radio takes the place of the sacrament meeting; golf or motion pictures, the Sunday worship; the cup of coffee, instead of the Word of Wisdom; the cold, selfish hand instead of helpfulness, charity for the poor, and the payment of tithing.

Soon, the testimony is gone, and the former possessor walks about, somewhat sour and discontented, and always in his heart, unhappy. He has lost his most precious possession, and has found nothing to replace it. He has lost inward freedom, the gift of obedience to law ("What Does It Mean to Have a Testimony?" *Improvement Era*, May 1945, pp. 273, 280).

Questions for Discussion

1. What does it mean to trust in man rather than in the word of the Lord?

2. Show how Section 31 is prophetic concerning Thomas B. Marsh.

3. How did Brother Marsh's apostasy affect the Church?

4. In what way did Brother Marsh know the truth of The Doctrine and Covenants, and under what circumstances did he learn that the testimony of the witnesses of The Book of Mormon was true?

5. Relate the two uses made in the lesson of the compass.

6. Contrast the disaffections of Brothers Marsh and Pratt.

7. Name ways in which one may lose a testimony of the gospel.

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 21—"Wherefore, Hear My Voice and Follow Me, and You Shall Be a Free People . . ." (D & C 38:22).

Christine H. Robinson

For Tuesday, February 2, 1960

Objective: To show that freedom can only be secured by hearing and following the Savior's teachings.

FREEDOM and free agency constitute the basis of the entire gospel plan of salvation. It is a divine truth that, regardless of the shackles men try to impose upon themselves and upon each other, our Father in heaven's plan for his children is one of free agency. This thought is expressed in this well-known verse:

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heaven.
(*Hymns*, "Know This, That Every Soul Is Free," William C. Gregg, page 90)

Next to life itself, freedom is the most precious gift that God has given to man. It was bestowed upon us before the formation of this world. Because Lucifer sought to destroy man's free agency, he and his followers were cast out of heaven. The Savior's plan of free agency was adopted, and we were given the gospel plan of salvation which would guide and redeem mankind here upon the earth.

Christ came to this earth and gave his life that we might be a free people. Lehi, The Book of Mormon prophet, tells us that:

> . . . the Messiah cometh in the fulness of time, that he may redeem the children of men. . . . And because that they are redeemed . . . they have become free forever, knowing good from evil; to act for themselves . . . (2 Nephi 2:26).

President McKay has said,

> Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man. . . . Man's success or failure, happiness or misery, depends upon what he seeks and what he chooses (*Pathways to Happiness*, pp. 399, 401).

Some of us are prone to think of freedom in terms of civil and political affairs. Yet, although it is tremendously important to our well-being and happiness that we have our political liberty, freedom of the spirit is even more important.

Recently an apostle of the Church went to an oppressed country to hold a conference with Church members there. Some 550 came to the meeting, many at great sacrifice and at considerable personal danger. After a spiritual feast, these saints returned to their homes. Some of these members might have escaped into the bright sunlight of freedom. Yet, because of their desire to preserve spiritual freedom, these members returned to their homes that they might continue their efforts to keep the light of this spark from being extinguished. These members believe with the apostle Paul that, ". . . where the Spirit of the Lord is, there is liberty" (II Cor. 3:17).

Our Doctrine and Covenants message this month emphasizes the freedom which comes from listening to and following the Savior's teachings. He has promised that if we learn his laws and commandments and apply them to our lives we will be a free people. We must, however, seek continuously for a knowledge of his truths. The Savior himself declared, ". . . ye shall know the truth, and the truth shall make you free" (John 8:32).

As we seek to preserve our freedom, we should be alert to another type of bondage which can enslave us. This bondage we impose upon ourselves through harmful habits and negative and destructive thinking. This self-inflicted bondage can remove our freedom more effectively than even the slavery imposed by tyrants. The best way we can keep from falling under this type of bondage is to accept the Savior's counsel and following his teachings.

Both by precept and example the Savior has shown us how to keep love in our hearts and how to keep ourselves from destructive thoughts and influences.

Someone has wisely said, "Freedom is not free — if we want to keep it — we must love it, live it, work for it, even fight for it."

Work Meeting—Physical Safety Factors in the Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 5—Hobby Hazards

Charlotte A. Larsen

For Tuesday, February 9, 1960

Objective: To show that a hobby worth practicing is worth practicing safely; that a constant use of safe practices will eliminate many of the hazards that are threats to individual health and welfare.

Home Hobby Hazards

A casual review of the major hobbies practiced in and around the home enables one to list approximately a dozen hazards which present outstanding possibilities for accidental mishaps. Any hobby worth developing is worthy of the effort

on the part of the hobbyist to practice it safely. Safety means knowledge in most instances.

Gardening

The raising of flowers and foodstuffs for pleasure and profit certainly dates back to the beginning of man's habitation on this earth. Modern developments and chemical aids enable one to do this now better than ever before.

It can be suggested, however, that the very chemical agents which purge the soils of parasites, rid the plants of bugs and insects, and free them from fungi and molds also have effectively booby trapped the garden, the garage, and the basement. Despite a tremendous effort on the part of the manufacturers, each year there still occur unneeded deaths and mishaps from the careless and improper use of these agents.

When using garden insecticides and fumigants, gardeners should be sure young children are not where they can inhale spray or dust drift. Insecticides can be harmful if they come in contact with the skin. It is wise to wash hands and face immediately after using sprays and dusts.

Directions should be followed implicitly. Store in a place inaccessible to children and those who do not understand their use. Padlocks are cheaper than doctor bills.

Injuries from power lawn mowers are increasing. The rotary mower is the most dangerous. Any object which is thrust into the blades is cut horizontally. Wear heavy shoes to protect toes in case you back up the mower too far. All twigs and stones, bits of glass, metal, or wood should be cleared away before mowing, as they may be lethal weapons when caught and thrown by the blade. Careful instructions regarding the safe operation of a mower should be given by the seller and carried out by the operator.

Suggestions for Making the Yard Safer

Stumps, uneven places, holes, and protruding rocks should be eliminated. They can cause falls. Garden tools, hose, rakes, and digging forks can cause permanent injuries if left where people can stumble over them.

The clothesline should be high enough for an adult to walk under. Guy wires for newly planted trees should be plainly marked. Heavy bird baths or statuary should be well anchored in the ground to avoid danger of pulling them over. Sprinkler heads should be low enough to prevent tripping.

Firearms

Ownership of firearms has always been a popular hobby for purposes of hunting or target shooting. Evidence of the dangers of this hobby exists in two to three thousand accidental firearm deaths in the United States each year.

The majority of deaths from firearms occur, not in the field in search of game or on the target range, but in the home. These seem especially treacherous since one-fifth to one-fourth of these deaths involve children under fourteen years of age. Guns discharged by persons playing with them or pointing them in fun account for more than one-fourth of all deaths from firearms. Many fatalities result from weapons

going off while they are being cleaned or loaded or while they are being demonstrated or examined. Toy guns or B B guns may also be dangerous. Air rifles at close range can be very powerful and cause serious damage. Cap guns and exploding caps can cause serious burns. Many communities now ban their use.

Bow guns or bows and arrows can be dangerous both to the user and to other persons. Use a soft, heavy target and be sure no one is in the range of fire. Slingshots or anything that shoots rocks or sharp objects is very dangerous to bystanders. Eye injuries have often been caused by these sharp objects shot from slings.

Kite Flying

Kite flying is a happy activity which can turn to tragedy if good safety rules are not followed. Points that should be observed are:

1. Never use metal or wire in the frames or tail, and never use wire, tinsel, or twine with a metallic substance for the kite string.

2. Never cross streets or highways when flying kites.

3. Never fly kites in damp weather because wet string can conduct electricity.

4. Keep away from radio and TV aerials and power lines when flying kites. If a kite gets tangled in high tension wires, make no attempt to get it loose, and never touch any fallen wires.

Do-It-Yourself Safety

Use only the right tools for the job. Remember that all portable power tools must be electrically grounded. Keep your workshop floor clean. Oil, sawdust, scrap lumber are potential hazards as well as fire traps. A steel shaving, which flies from a grinding machine, or a sliver, when a do-it-yourself fan is careless at his electric saw, may cause blindness and severe injuries. When using power tools, read operating directions carefully before use and follow them. Eye shields or safety glasses are a *must* when chips might fly. Keep your hands away from moving parts. Better still, disconnect the power and wait until moving parts have stopped, in clearing away debris. Guards are placed on machinery for your protection, use them. Keep children away while you work, and be sure they don't experiment with machinery when you are not around. Lock up the power supply and cutting tools.

Water Sport Hazards

Many cities are passing laws to protect children from falling into swimming pools on home premises, requiring fences usually at least four feet high with self-closing gates and self-latching devices. Every swimming pool should be equipped with life preservers, and every one should be taught how to use them.

Lily ponds should be covered with wire coverings. Accidents, the biggest killer and crippler of children and adults, are preventable. Accidents are caused; they do not just happen. The truth is that most accidents in the homes could be avoided with a little care, common sense, and information.

Questions

1. What are some of the most common garden hazards?

2. Could your sewing machine be a safety hazard?

Literature—America's Literature—A New Nation Speaks

Lesson 13—Two Eighteenth-Century Observers: Byrd and Crevecoeur

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 73-83; 127-136)

For Tuesday, February 16, 1960
Objective: To contrast two evaluations of early American character.

TRAVEL has ever been a great educator and liberator. The lure of "new country" has always proved an irresistible challenge to certain venturesome souls, while country "new to me" even to this day *must* be seen by many descendants of explorers just as soon as can be after they begin hovering over unfolded maps with forefinger extended, and finally utter the fatal phrase, "I've never been *there*." But once on the way, of what does "seeing the country" consist? If we are alert and growing, each time we make the same trip it is uniquely new. And to hear the same trip described by another is to make us wonder if we were there at all, particularly if the observer sees and loves people rather than precipices and picture postcards only.

William Byrd and Michel Guillaume Jean de Crevecoeur loved nature, observed her keenly, and were at home out-of-doors, but their true interests lay in the people they saw: how they lived; what they believed; what form of society, commerce, and government they erected to serve their desires best.

Therefore, as we peer over their shoulders to read their journals as they write, our reward is at least four-dimensional: (a) we are at home in a new natural setting; (b) we meet a new culture at firsthand; (c) by the subjects of their comments and the interpretations they give, we come to know the observers better than what they observe; (d) because they wrote personally and accurately, by reading them we can "break the time-barrier" and live both then and now.

William Byrd (1674-1744) (Text, pp 17, 73-83.)

So magnificently does William Byrd symbolize the myth of the Cavalier Gentleman of the pre-Revolutionary South that it is difficult to see through honor and accomplishment to discover the person beneath. Yet the reward of knowing him more than justifies the effort.

Since half his years were spent in England, half in America, either culture might claim him as its own; rather it was he who could with comfort claim them both. Sent to England at age seven to begin acquiring the education and breeding of a gentleman, he was entirely at home in London, Paris, and Holland, until at the death of his father, he was called home at age thirty-one to inherit his estate of 26,000

Dementi Studio
Richmond, Virginia

WILLIAM BYRD

acres and become one of Virginia's first gentlemen. In London he had studied law at the Middle Temple, absorbed Pope and Swift, and was an intimate friend of the leading dramatists of the day, Congreve and Wycherly.

He toyed with the idea of becoming a man of letters, and wrote some satirical verses in the style of the day which still survive. For his excellent description of an albino Negro, he was asked to join the Royal Society, a connection which he prized throughout his life, just as he prized his many scientific and cultivated friends in England with whom he kept up an intimate correspondence until his death in 1744 at age seventy.

He returned three times to represent the colony of Virginia at the court of England, sometimes staying "at home" for several years. Thus, because his version of a "Bible Commonwealth" continued to remain in Mother England, and because he had no feelings toward England but loyalty, affection, and enjoyment, he was far more the Englishman in America than were either the Puritans, the Quakers, or the mixed founders of the Middle Colonies.

In large measure William Byrd loved Virginia because he had succeeded in bringing so much of his English life there. The mansion he built at Westover on the James River stands today as one of the loveliest country estates in Virginia. (See Text, page 15.) Though his lavish manner of living cost him dearly, and for a time placed him in heavy debt, he furnished his home with elegant carved furniture, drapes, sculpture, and personally commissioned oil paintings of many of his English friends. His personal library of 3,600 volumes was second in size only to Cotton Mather's; that he used it constantly is proved not only by his many allusions to classical culture in his writings, but by his average day, as recorded in his secret diary, published for the first time after 1940:

January 27, 1711 I rose at 5 o'clock and read two chapters in Hebrew and some Greek in Lucian. I said my prayers and ate boiled milk for breakfast. I danced my dance. It rained all night but held up about 8 o'clock this morning. My sick people were all better, thank God Almighty. I settled several accounts; then I read some English which gave me great light into the nature of spirit. I ordered Tom to plant some (1-c-s) seed. I ate goose giblets for dinner. In the afternoon

my wife and I took a little walk and then danced together. Then I read some more English. At night I read some Italian and then played at piquet with my wife. . . . I said my prayers and had good health, good thoughts, and good humor, thank God Almighty.

A lifetime member of the Supreme Council, a sort of senate composed of a few wealthy Virginians, he died as its president. He was receiver of the king's revenues. The founder of Richmond and Petersburg, he added 150,000 acres to his estate during his lifetime.

Byrd's Character

The code of a gentleman to which William Byrd paid supreme honor has much to recommend it, for he achieved a tolerance and an understanding for the viewpoints of others which often opposed the interests of his own class and station. Although a faithful member of the Church of England, he had sympathy for Catholic France and Spain's stern attitude toward Indian and Negro, even while he, a slave-owner, hoped for a democracy encompassing all colors of people. Himself a wealthy aristocrat, he nevertheless suffered with the poorer classes of people and with those surveyors wading through the aguish green desert of the Dismal Swamp, so brackish and humid-hot that in their sixty-five miles of anguish they found no animal life whatsoever, not even birds.

An American gentleman, William Byrd was "the constant enemy of all exorbitant power, and hearty friend to the liberties of his country." Most important, life for Colonel Byrd was good here and now, and heartily to be enjoyed. Responsible, keen, creative, and just, both in his own business interests as in his relations with others, his greatest literary achievement was to take the portrait of a primitive, savage country, spicing his account with irony, sparkling wit, and humor, and employing his smooth narrative and dramatic powers to good advantage. Though it be trivial or tragic, he softened the edge of his world with humor, which verifies his gentlemanly qualities of judgment and draws us to him.

The History of the Dividing Line

Published for the first time in 1841, almost a century after his death, his journal, *The History of the Dividing Line*, tells of Mr. Byrd's experiences while surveying the boundary separating Virginia from North Carolina, to which place all the dregs of humanity had escaped. In his other journals we find his apt phrase combined with his insight into people, as when he went on an inspection tour of his lumber mills and found them "both standing as still for the want of water, as a dead woman's tongue, for want of breath." He knowingly defined man as "so very pliable a thing, and frail, when women have the bending of him." He ever pokes gentle fun at husbands dominated by their wives, at ministers who seem to preach only for pay, and at the backwoods inhabitants of "lubberland" too lazy to be responsible:

The Men, for their Parts, just like the Indians, impose all the Work upon the poor Women. They make their Wives rise out of their Beds early in the Morning, at the same time that they lye and Snore, till the Sun has run one third of his course, and disperst all the unwholesome Damps. Then, after Stretching and Yawning for half an Hour, they light

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"WESTOVER," VIRGINIA, HOME OF THE BYRD FAMILY

their Pipes, and, under the Protection of a cloud of Smoak, venture out into the open Air; tho, if it happens to be never so little cold, they quickly return Shivering into the Chimney corner. When the weather is mild, they stand leaning with both their arms upon the corn-field fence, and gravely consider whether they had best go and take a Small Heat at the Hough [Hoe]: but generally find reasons to put it off till another time (Text, pp. 80-81).

He tells of wolf-pits dug so deep that "When a Wolf is once tempted into them, he can no more Scramble out again, than a Husband who has taken the Leap can Scramble out of Matrimony." Everywhere he sees human foibles, which he acknowledges with a light touch, which makes him one of our earliest, delightful writers.

Michel Guillaume Jean de Crevecoeur (1735-1813)

Quite commonly the best way to find truth is to import someone to point out to us exactly what it is, and precisely the spot under our very noses where it can be found. Before Crevecoeur the American species did not exist because no one had bothered to define it, even though specimens of it were walking about everywhere. Though the literary contribution of this observer of early Americana is not large, it is vital. And just as Byrd was an English aristocrat living in Virginia, yet slowly made into a new person by "the silent pressure of environment," so was Crevecoeur always the Frenchman, spending the last twenty-three years of his life in his native Normandy and the capitals of Europe. But he was also aware of the new way of thinking which he had found only in America. Surely he depicted it with such emotional power only because he first felt these new surges of power within himself first of all. When he writes his memorable question, "What is an American?" he himself best exemplifies the answer.

His Life Pattern

Born in Caen (kan), Normandy in 1735, Crevecoeur was educated in France and England. At nineteen he was a soldier in the French army. He was wounded at the battle for Quebec, lost his lieutenancy, and became a naturalized colonist. As a surveyor he traveled through the Ohio Valley and the Great Lakes region as far west as Detroit. In 1769, when he was thirty-four years of age, he married and settled down on a farm in Orange County, New York, where he lived for eleven years.

When the Revolution broke out, he was caught between the two factions. A gentle, peace-loving man, he had come to hate war above all else; furthermore, he had pledged his allegiance to Britain. Yet England was his mother country's traditional enemy, and he feared reprisals from his neighbors, if he turned active Tory. Imprisoned for two months by Royalist forces who suspected his motives, he fled in confusion to England, then France, leaving behind his farm and family.

When he published his *Letters From an American Farmer* in 1782, he became a literary lion in the salons of Paris, where Rousseau's dreams of the "noble savage" led the romantic French to see in Crevecoeur and his American experience the embodiment of such an idea. Through the influence of Benjamin Franklin and his French friends, he, this "sauvage American," was appointed consul to the United States. Upon his return to New York he found his farm burned by Indians, his wife dead, and his children missing, but within the year he located them in Boston where they were being reared by a sympathetic family. He worked hard to keep alive a strong friendship between the two nations, and returned to Europe for the last time in 1790 when he was fifty-five, remaining in Normandy, Paris, London, and Munich until his death twenty-three years later. At his death he left three folios of unpublished writings, almost all of them dealing with his American years as a colonial farmer, for there his heart most truly lay.

Crevecoeur's Beliefs

Crevecoeur was a sentimentalist, and idealist, and a romantic. With his feelings his only guide, he caught the overwhelming feeling of pride in possessing his own land and running it as he pleased; the goal which for so long had been the fondest hope of land-hungry, oppressed masses of Europeans. Like Franklin and Jefferson, he believed that the farmer was the most important man in the young Nation's future, since it was he who lived nearest to nature as he made her produce food to sustain all men. Furthermore, because of this intimate relation with nature, the farmer was more independent, and enjoyed greater freedom from the corrupting influences of cities, governments, and organized religion. He loved peace and order above all else, and was vitally interested in the humanitarian movements of the day which would abolish slavery, financial greed, rebellion of the poor, mobs against their masters, and war. A friend truly said of him that he was a "philanthropist, a man of serene temperament and pure benevolence. The milk of human

kindness circulates in every vein."

One of our most staunch early environmentalists, he wrote his lyrical praises of America because here alone he saw working the ideal environment, which in turn produced his ideal American. As he wrote in his *Letters*:

> Men are like plants; the goodness and flavour of the fruit proceeds from the peculiar soil and exposition in which they grow. We are nothing but what we derive from the air we breathe, the climate we inhabit, the government we obey, the system of religion we profess, and the mode of our employment (Text, page 131).

We suspect Crevecoeur of being something of a literary poseur when we learn of his intention early in the progress of the uncomfortable Revolutionary War to escape with his family to the unspoiled, primitive West to live in a tepee in splendid simplicity next to nature, but ending up instead by leaving his family (for what reasons we cannot know with certainty) for the luxurious, aristocratic salons of Paris. We must agree that this sentiment is excessive when he weeps at the destruction of a beaver dam, even more so when he envisions the beavers weeping, too, but we must also recall that it was not such moping which has earned him a permanent place in American literature.

Acknowledging Crevecoeur's faults, let us turn to his more successful use of emotion as phrased in his third letter from his book *Letters From an American Farmer*. It is in his informal essay, "What is an American?" that we find stated the two great concepts which Crevecoeur gave to our tradition: the relation of the frontier to our Nation's growth and welfare, and America as the great melting-pot out of which a new type of man emerges.

"What Is an American?"

John Smith was rhapsodic in his praises of the New World lushness and productivity, but he was rashly premature. Benjamin Franklin envisioned a future America grown great upon her agriculture, but he farmed for a few years only, and then was a scientist. His *Autobiography* is written as a product of the city; it tells only of urban challenge and success. Therefore, Crevecoeur becomes indispensable, and it was his hymn to agriculture which first gave enduring body to one of the central and most enduring American beliefs. He warns in gratitude against two dangers the independent farmer has escaped: the tyrannies of European government and the dangerous chaos of the trapping, hunting frontier, lying as far removed from law and order as from the benevolent influence of the ordered, peaceful farmer's life.

Writing of a people and a time when nine out of ten workers were engaged in agriculture, his "What is an American?" is the word equivalent to Edward Hicks' famous series of paintings depicting agricultural tranquillity entitled "The Peaceable Kingdom." His praises of America's virtues are not modest, but his words are moving. Those who read them in America were proud; those who read them abroad often were moved either to jealousy or action, for very nearly he describes a mortal millennium, as the following random excerpts show:

> What a train of pleasing ideas this fair spectacle must suggest; it is a prospect

which must inspire a good citizen with the most heartfelt pleasure. . . . The rich and the poor are not so far removed from each other as they are in Europe. Some few towns are excepted, we are all tillers of the earth. . . . We are all animated with the spirit of an industry which is unfettered and unrestrained, because each person works for himself. A pleasing uniformity of decent competence appears throughout our habitations. . . . There, on a Sunday, he sees a congregation of respectable farmers and their wives, all clad in neat homespun, well mounted, or riding in their own humble wagons. . . . We have no princes, for whom we toil, starve, and bleed: we are the most perfect society now existing in the world. Here man is free as he ought to be . . . (Text, page 129).

Defining this as "every person's country" where "there is room enough for everybody," he answers his question, "What is an American?"

He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great *Alma Mater*. Here individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world. . . . The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new opinions. From involuntary idleness, servile dependence, penury, and useless labour, he has passed to toils of a very different nature, rewarded by ample subsistence.—This is an American (Text, pp. 130-131).

Noting that the "rich stay in Europe," he recognizes the limits of the poor and middling European when first he arrives.

. . . but he very suddenly alters his scale; two hundred miles formerly appeared a very great distance, it is now but a trifle; he no sooner breathes our air than he forms schemes, and embarks in the designs he never would have thought of in his own country (Text, page 133).

Succeeding in his endeavors he feels pride in his success, and:

. . . becomes as it were a member of the family. He begins to feel the effect of a sort of resurrection; hitherto he had not lived, but simply vegetated; he now feels himself a man, because he is treated as such; the laws of his own country had overlooked him in his insignificancy; the laws of this cover him with their mantle . . . his heart involuntarily swells and glows; this first swell inspires him with those new thoughts which constitute an American (Text, page 133).

Crevecoeur was a successful man of feeling. He felt deeply—sometimes rashly, but often truly, at least truly enough to move the hearts of those who have found in his words their own glow of pride and well-being as they attempt to express how they feel toward America. It was he who first saw how our American environment melts all people into one; it was his prose which first expressed the concept Emma Lazarus incorporated into her poem which is now emblazoned on the base of the Statue of Liberty:

Give me your tired, your poor,
Your huddled masses yearning to breathe
free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed,
to me:
I lift my lamp beside the golden door.

Thoughts for Discussion

1. From Byrd's style of writing, how might one surmise that he had spent his most impressionable years in London?
2. Did he describe the inhabitants of the North Carolina "Lubberland" to belittle them?
3. Why is it important to remember that Crevecoeur was a farmer?
4. What did Crevecoeur find peculiarly new about an American?

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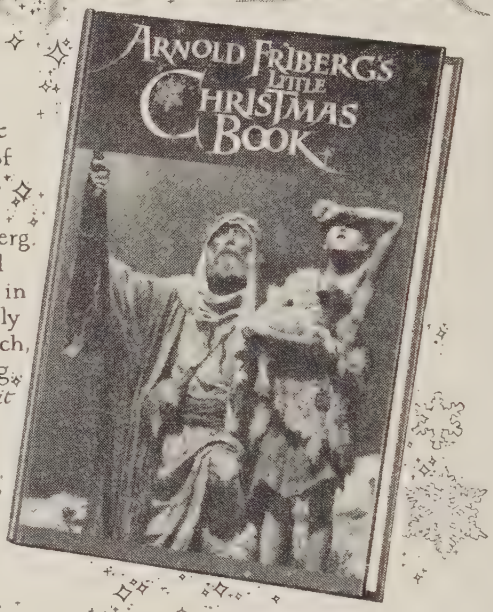

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Social Science—Spiritual Living in the Nuclear Age

Lesson 4—The Individual and Religious Maturity — Part I

Elder Blaine M. Porter

For Tuesday, February 23, 1960

Objective: To consider some criteria of religious maturity and the role of religious maturity in spiritual living.

THE task of carefully and objectively analyzing the criteria and role of religious maturity will probably be our greatest challenge in this course of study. As was pointed out in a previous lesson, an individual grows and develops in many different ways from infancy through adulthood. We grow and mature physically, intellectually, socially, emotionally, and religiously. Most of us achieve our full physical stature and maturity with little or no difficulty, thanks to sufficient food supplies and adequate medical services. The general availability of educational facilities and the great variety of communication media in the world of today stimulate the intellectual maturing processes for almost all of us. Perhaps because less attention has been given to the processes whereby social and emotional maturity are achieved, more of us fail to experience the potentialities which are within us in these areas than is true in our physical and intellectual development. In spite of the universality of religious philosophies, it is the opinion of many students of human behavior that more of us are retarded in our growth toward religious maturity than in any of the above mentioned areas.

Perhaps this can be explained by recognizing that as we emerge from childhood we give up the self-centeredness of thought and feelings only under pressure. Ordinarily, environmental pressure does not require a maturity of religious outlook as forcefully as it does other forms of maturity, because an individual's religion is usually regarded by others as his own business. It is easy for us to remain self-centered and wish-fulfilling. Hence, in probably no other area of our maturing processes do we find so many residues of childhood as in the religious attitude of adults.

Religious Maturity—An Invitation to Inner Growth

The true gospel of Jesus Christ is not a religion consisting of essentially juvenile formulations, but rather a religion which encourages the individual to develop all the characteristically human powers within him. When Jesus of Nazareth said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Mt. 5:48), he was extending an invitation to maturity. The world of his time could not understand his mature insight. The insight, in fact, so flatly contradicted the contemporary

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conception of power, authority, and privileges of the ruling class, that those who were bred in those conceptions angrily crucified him. In his Sermon on the Mount and many other teachings, he tried to get the people to see that their way of life was no true path to happiness, but, rather, the "abundant life" consisted of a repudiation of their pattern: "Blessed are the meek. . . . Blessed are the merciful. . . . Blessed are the pure in heart. . . . Blessed are the peacemakers . . ." (Mt. 5:5, 7-9). "It is more blessed to give than to receive . . ." (Acts 20:35). "Therefore all things whatsoever ye would that men should do to you, do ye even so to them . . ." (Mt. 7:12).

Some Basic Assumptions

Religious maturity is built not only upon beliefs (faith) but also upon behavior (work). It is directly related to, if not dependent upon, the parallel development of emotional maturity. Certainly, such characteristics or attributes as acceptance of self and others; adaptability and flexibility; orientation to environment; an integrated philosophy of life; acceptance of responsibilities and knowledge must be present in order for the religious maturing process to occur. (See Lesson 2.) Accepting this premise, then, we can proceed in our efforts of growing towards emotional maturity and religious maturity together.

Perhaps it might be well, also, to state that our consideration of religious maturity will be based upon the assumption that religion has the potentialities for accomplishing the greatest good in the lives of individuals and for mankind in gen-

eral. This assumption is stated as a protective measure against those who might cite that religion has been responsible for such tragedies and inhumanities of man to man as war, inquisitions, persecutions, burning of witches at the stake, bigotry, and prejudice. The fact that some human beings cloak their activities of unrighteousness and inhumanity under the guise of religion does not reflect upon religion itself.

As we proceed now in an attempt to establish some criteria of religious maturity, let us recognize that this maturity cannot be gauged by a predetermined standard of belief or practice with which we are personally pleased or to which we personally subscribe. To say that a person is not mature because he does not have the same religious views as do we, and to impose our views as a test of maturity would be impertinent. This point is illustrated in the following statement by President McKay, "We believe the scriptures to be true, but it is the responsibility of every Latter-day Saint to interpret them for himself." Let us now consider some criteria of religious maturity.

Criteria of Religious Maturity

1. *Knowledge and awareness of "the abundant life."* The religiously mature person must assume responsibility for gaining all the knowledge he possibly can regarding the context of "the abundant life" as taught and exemplified by the Savior, and the direction in which he must move in order to achieve it. He sees it as a growing process and recognizes that progression in the direction of achieving "the abundant life" comes through diligent study, reflective thinking, and communion with the Creator. Some symptoms of religious immaturity in this respect are represented by those who try to take over an ancestral religion much as they take over the family jewels. These individuals are those who believe that by some process of inheritance from their parents or magical accomplishment of God they will automatically know and understand the content and process of "the abundant life." They are ones who uncritically accept the teachings of their parents with the attitude that "what is good enough for my father is good enough for me." Such individuals may be conspicuous in memorizing passages of scripture and cliches, but they often fail to internalize or make religious beliefs a part of themselves.

The term "internalize" is used here to mean *making a part of one's self.* To illustrate: A teen-ager may have been told, during his early years of childhood and adolescence, by parents, teachers, bishops, and General Authorities, that sexual morality is an important part of the gospel of Christ. He may have learned his lessons well enough that he is able to repeat these teachings in Sunday School classes, in two-and-one-half minute talks, and in private conversations. But this is not proof that he has made this particular teaching a part of his life or that he will conduct his behavior by this standard. Unless he has thoroughly examined it within his own thinking, he has not necessarily made it a part of his code of living. When someone is enticed to follow a course of action contrary to the teachings of the Church, the words may come to his mind that he should not do this because his parents said he shouldn't or his bishop said he shouldn't, etc. But there may come an occasion in his life when this will not be sufficient to guard against the temptations which may be set before him. A person in such circumstances may finally say, "I

don't care if my teacher did say this, I want to do otherwise."

On the other hand, if a person has carefully, objectively, and prayerfully analyzed this concept or teaching and has arrived at the conclusion that he is going to follow the course of action stated by the teachings of the Church—not just because his parents, teachers, bishops, or General Authorities have said to, *but because this is the kind of person he wants to be*, he can then say "no" to an invitation more easily and more convincingly because he then is doing what he wants to do, not what someone else wants him to do. When he has arrived at this stage of thinking, he has "internalized" or made a part of himself this particular belief.

To be more explicit. Certainly it is appropriate, and perhaps the only way during the early years, when children are growing and developing, that we must teach them and expect them to conduct their behavior in a line with our teaching, because we have said so. But as a person moves toward adulthood, he must move beyond conforming to other people's standards, if he is going to move toward religious maturity. This same principle applies to many other teachings of Mormonism which could just as easily have been used to illustrate this point, such as honesty, Word of Wisdom, tithing, etc.

There is nothing in the teachings of Christ which even hints that "the abundant life" is accomplished through indulgence or ease of living. Rather his teachings in all respects are a challenge to every individual and he made it clear that each person is responsible for his own acts and for achieving his own salvation. Christ set an example for us. He taught us the principles of Christian living. He died in order that our sins might be forgiven and new opportunities provided for us. He made it clear that he was opening the door to us for these opportunities, but that it is our responsibility to achieve them.

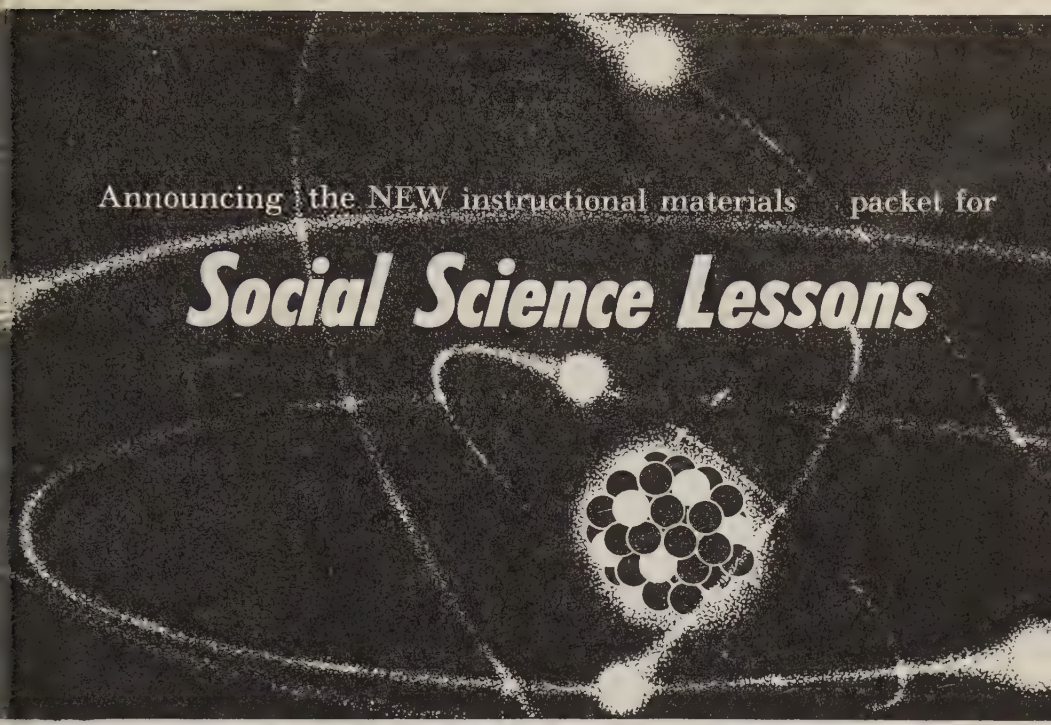
Man in his spiritual life is a seeker of the best, a seeker of values. In contrast to this, we see man in his intellectual life being a seeker of facts. Both are desirable.

2. *Spiritual freedom.* President McKay described the intellectual and spiritual hills which he believes will lead to happiness.

The first hill that we ascend I shall name *Soul Freedom*. There cannot be happiness without free agency. If the soul feels circumscribed, harassed, or enslaved by something or somebody, there cannot be true progress. That is why some of the nations today are wrong, and some day in the future will have to change their policy. God intends men to be free. With that decision we turn around on the hill *Soul Freedom* and see an extended view. Within us is a sense of strength and confidence. There is hope; there is exhilaration. We are independent and we can make the best of our lives (McKay, David O.: *Pathways to Happiness*, pp. xii-xiii).

If the individual is to be encouraged or even permitted to experience the potentialities within him for spiritual living and religious maturity, he must have an environment in which he can exercise his freedom of the soul. A social environment which seeks to enforce conformity of thinking and which is highly critical of spiritual exploration would appear to discourage the freedoms which God intended man to have.

Religion does ill if it clings to old interpretations of human life simply because it has built these into revered institutions and practices. Where a being as complex and inadequately known as our own nature is being dealt with, there is need for a constant alertness to new discoveries and implications. For this is precisely what man appears to be: *A mind on the way to knowing more than it has known before.* Today, we discover more in ourselves than was hitherto even suspected (Overstreet, Harry A.: *The Mature Mind*, page 265. W. W. Norton & Company



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3. *Growth toward wholeness.* The "spiritual life" is a balanced life in which one does not overdo some phases of living to the serious neglect of others. The religiously mature person develops the ability to see things in perspective so that he does not find himself "caught in the web" of minor details, statistics, rules, rituals, etc., with the result that basic principles are forgotten or omitted. In colloquial terms, he does not lose sight of the forest for the trees.

Religious maturity includes a total outreach and all-inclusiveness and the religious philosophy of The Church of Jesus Christ of Latter-day Saints certainly represents outreach and inclusiveness. This can be illustrated by such organizations within the structure of the Church as the Relief Society, YWMIA, YMMIA, Sunday School, and Primary, which, through their very unique programs, contribute to the intellectual, spiritual, and social welfare of their members. The Church Welfare Program serves specific needs and is an "outreach" to provide services and opportunity to give, as well as to provide security for those in need. The more recent inauguration of the "Be Honest With Yourself" posters which have been displayed in Church buildings and Church schools throughout the world represent outreach and all-inclusiveness.

Life, for the religiously mature person, then, consists of growth toward wholeness. Perhaps this is what Paul had in mind when he said:

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things (I Corinthians 13:11).

If all life is to be related to a common source, then we must work toward integrating our understanding of it; we must recognize the need of orienting our religious faith and background to the expanding world in which we live. As we seek to explain the relationship between our experience and God, we must find in life an integrated and harmonious pattern. As part of achieving religious maturity, then, one is able to integrate modern scientific thoughts and discoveries with his religious concepts.

We do not wish to imply that the religiously mature person can fully integrate and explain all aspects of life. There are bound to be many areas in which he will lack understanding, but the religiously mature person has thought about these difficulties and problems; he has not turned away from them or admitted easy solutions that are not consistent with the facts he knows. He is striving toward wholeness. He is developing a comprehensive philosophy of life which provides coherence to the world about him and enables him to make his life harmonious with it.

Thoughts for Discussion

1. What kinds of experiences promote the development of religious maturity?
2. What kinds of experiences hinder the development of religious maturity?
3. What are some illustrations of religious maturity in the teachings of Jesus?
4. Consider how the teachings of the Latter-day Saint Church contribute to the development of religious maturity.
5. In what ways do immature religious practices and beliefs perpetuate themselves?

Supplementary References

McKay, David O.: "Spirituality, The Goal in Life," *The Improvement Era*, December 1956, pp. 914-915.

McKay, David O.: "To Know God," *The Improvement Era*, June 1957, page 452.

McKay, David O.: "The Eternal Virtues," *The Improvement Era*, February 1957, pp. 77-78.

Hope

Iris W. Schow

Hope is the songster in the heart,
The tugging breeze that fills the sail,
The smile upon the future's face,
The sense that right will yet prevail.

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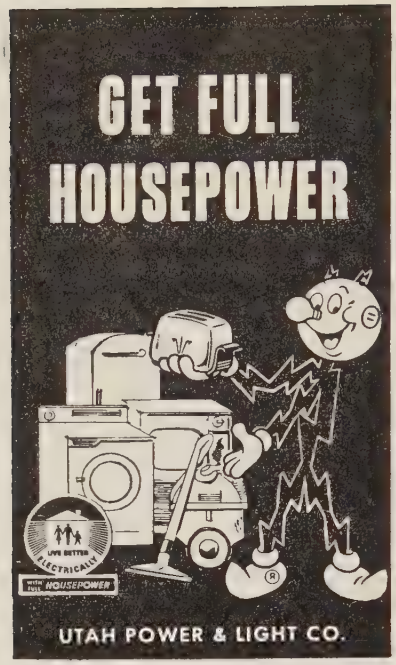

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The moon and milky way;

Raindrops as sweet as music,
A red bird in a tree;
A garden filled with roses,
A humming honeybee—

Each one a shining object
Of nature's matchless art,
To keep me reaching upward
With reverence in my heart.

The Little Musician

Evelyn Fjeldsted

Music in the wind accompanied her
On inspiration's silent way;
And flowers in the shadows waking,
With rhythm seemed to bend and sway.

Her thoughts were like the drifting leaves,
Light and winged and free
from earthly gain;
Melodies from far would call to her
To improvise in nature's reign.

Her fingertips were swift and sure
To prove a mood or talent rare,
And we who listened followed her,
Above the commonplace to visions there.

And now her music in another sphere
Is heard, and we have only echoes here.

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